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# MEMOIRS

OF

# Eminent Female Writers.

PHILADELPHIA

1827

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# MEMOIRS

OF

*EMINENT*

# FEMALE WRITERS,

OF ALL AGES AND COUNTRIES.

---

BY ANNA MARIA LEE.

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*PHILADELPHIA:*
PUBLISHED BY JOHN GRIGG,
NO. 9, NORTH FOURTH STREET.

J. Harding, Printer.

1827.

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*EASTERN DISTRICT OF PENNSYLVANIA, to wit:*

BE IT REMEMBERED, that on the 14th day of March, in the Fifty-first year of the Independence of the United States of America, A. D. 1827, B. T. FRENCH, of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

"Memoirs of Eminent Female Writers, of all Ages and Countries. By Anna Maria Lee."

In conformity to the Act of the Congress of the United States entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books to the authors and proprietors of such copies during the times therein mentioned." And also to the act, entitled, "An act supplementary to an act entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.

D. CALDWELL,
*Clerk of the Eastern District of Pennsylvania.*

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Charles M. Drake
10/25/78
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# INTRODUCTION.

Exemplo plusquam ratione vivimus.

THE following pages were chiefly written in the summer of 1825, with the intention to publish, at that time, a succinct account of eminently pious and learned women of Great Britain and this country. Owing, however, to various circumstances, it was not completed; but, in the course of last month it was thought adviseable to revise what had been written, and alter the plan somewhat, by omitting the lives of females eminent only for their piety, and adding in their stead those who have been distinguished for their learning and talents as writers. This alteration will, it is hoped, be approved of, since it now presents a series of the most eminent female writers, from the earliest period down to the present time, together with a detailed account of their literary labours, which all classes of readers may consult, without interfering in the least with the belief or opinions of any, in

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matters of religion. At no period, since the revival of learning in Europe, has the female sex written so much and so well as in the last half century. It is, indeed, a glorious epoch of the triumph of female genius—an epoch, that will be contemplated with admiration by succeeding generations. Among the illustrious females who have done honour to the intellectual character of their country, the names of a Radcliffe, a More, a Barbauld, a Morgan, a De Stael, a Porter, a West, a Genlis, a Hamilton, a Seward, an Opie, a Macauley, a Lennox, a Dacier, a Carter, an Edgeworth, stand conspicuous; and while such examples are held up for contemplation to the youthful part of the community, we may safely predict that the most happy results will grow out of it. In the work which is now presented to the public, considerable pains have been taken in consulting original materials, as well as diversifying the narrative of each individual with a variety of remarks suitable to the occasion; and should it prove, in any degree, useful as a manual of biography, the object of the writer will be gained, as well as compensated for the many pleasant hours bestowed in the execution of it.

*March* 1, 1827.

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# MEMOIRS

OF

# Eminent Female Writers.

## AGNESI.

Maria Gaetana Agnesi, an Italian lady, celebrated for her learning, was born at Milan, on the 8th of June, 1718. So profound were her mathematical attainments, that when, in 1750, her father, a learned professor in the university of Bologna, was unable to continue his lectures, owing to the infirmity of his health, she obtained permission from the Pope to fill his chair. At the early age of nineteen, she supported one hundred and ninety-one theses, which were published in 1738, under the title of "Propositiones Philosophicæ;" and she was also mistress of the Latin, Greek, Hebrew, French, German, and Spanish languages. Her principal work, entitled "Instituzioni Analatiche," 1748, 2 vols. 4to, was translated in part, by Antelmy, into French, under the title of "Traités Elementaires du Calcul differentiel, et du Calcul integral," 1775, 8vo., and into English by the Rev. John Colson, Lucasian professor of mathematics in the univer-



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sity of Cambridge. This able mathematician deemed the analytical institutions of Agnesi so excellent, that he learnt Italian, in order to translate that work into English, and at his death, left the manuscript ready for the press. It was afterwards published in two volumes, quarto. Agnesi retired to the monastery of Blue Nuns, where she died at a very advanced age, in 1799.

## AIKIN.

Lucy Aikin, a distinguished writer, is the only daughter of Dr. Aikin, and, like her father and her aunt, Mrs. Barbauld, is a votary to literature. Her first work was a translation of the "Travels of Orlando round the World," from the French of Jauffret, 18mo. Since that period, she has published "Epistles on the Character of Women;" "Juvenile Correspondence;" "The Life of Zuinglius, the Reformer;" and lately, a "History of the Court of Queen Elizabeth," in which she has exhibited much reading much judgment, and a very pleasing style.

## AUNOY.

Maria Catharine Aunoy, a French lady, wife to the Count d'Aunoy, and celebrated as the author of "Fairy Tales," "Hippolito," "Earl of Douglas," "Prince of Caernay," and other romances of gallantry and fiction. Her works are written with the negligent ease of a woman of quality, but not without spirit and vivacity. Her memoirs of what passed in Europe, between 1679 and 1692, and of the court of Spain, where she for some time

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resided, with her mother, contain many curious particulars, which are, however, deteriorated by an ill judged mixture of doubtful amorous adventure and romance. Her Spanish portraiture is very unfavourable, but singularly arch and lively. She died in 1705.

## BAILLIE.

Joanna Baillie, a lady who holds a distinguished place among the writers of the nineteenth century, is the daughter of a learned divine, and late professor of divinity in the university at Glasgow, and chiefly resides in her native country, Scotland. She has published a series of plays, in which she has attempted to delineate the strong passions of the mind. The first volume was published in 1798; the second in 1802; the third in 1802; since which she has published a volume of miscellaneous plays, and a tragedy, entitled the "Family Legend." She has, also, just given to the public, a collection of Metrical Legends of eminent characters.

## BARBAULD.

Anna Lætitia Barbauld, a name endeared to the admirers of genius and the lovers of virtue, was born at Kibworth Harcourt, Leicestershire, June 20th, 1743, and was the only daughter of John Aikin, D. D. She was remarkable for a quickness of apprehension in childhood, and by the assistance of her father, she early ac-

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quired a knowledge of the Greek and Latin languages. The obscure village of Kibworth was unable, however, to afford her a single suitable companion of her own sex. Just at the period when longer seclusion might have proved an injury to her, an invitation was given to her learned and exemplary father, to take charge of the office of classical tutor in the dissenting Academy at Warrington, which was the fortunate means, under Providence, of transplanting her to a more varied and animating scene. This removal took place in 1758, when Miss Aikin had just attained the age of fifteen. At this time, she was possessed of great beauty, distinct traces of which she retained to the latest period of life. Her person was slender, her complexion exquisitely fair, with the bloom of perfect health; her features were regular and elegant, and with dark blue eyes, which beamed with the light of wit and fancy.

Warrington Academy included among its tutors, at this period, names eminent both in science and in literature: with several of these, and especially with Dr. Priestley and Dr. Enfield, and their families, she formed sincere and lasting friendships. About the close of the year 1771, her brother, after several years of absence, returned to establish himself in his profession at Warrington; an event equally welcome to her feelings and propitious to her literary progress. In him she possessed a friend with discernment to recognize the stamp of genius in her productions, and anticipate their fame. By his persuasion, she revised and arranged her poems for publication. The result more than justified his confidence of her success: four editions of the work were called for within the year of publication, 1773; compli-

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ments and congratulations poured in from all quarters; and even the periodical critics greeted her muse with nearly unmixed applause. She was not permitted, however, to repose upon her laurels, but soon after joined with her brother in forming a small volume, which appeared, also, in the year 1773, under the title of "Miscellaneous Pieces, in Prose." These likewise met with much notice and admiration, and have been several times reprinted.

Having thus laid the foundation of a lasting reputation in literature, Miss Aikin might have been expected to proceed with vigour in rearing the superstructure; and the world awaited with impatience the result of her further efforts. But an event soon afterwards occurred, which, for a period, interrupted her literary efforts. This event was her marriage, which took place in 1774. In 1775, she put to press, a small volume, entitled "Devotional Pieces, compiled from the Psalms of David, with thoughts on the Devotional Taste, and on Sects and Establishments." This was followed by "Early Lessons," and "Hymns in Prose," for children. None of her works is a fairer monument than this, of the elevation of her soul, and the brightness of her genius. While discarding the aid of verse, she every where burst forth into poetry;—while stooping to the comprehension of infancy, she has produced a precious manual of devotion, founded on the contemplation of nature; fitted to delight the taste, and warm the piety of the most accomplished minds and fairest spirits. In the autumn of 1785, she, in company with her husband, made an excursion as far as Geneva, and wintered in the south of France. In the spring, they bent their course north-



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wards, and after a leisurely survey of Paris, returned to England in the month of June, 1786. The remainder of that year they passed chiefly in London, and early in the following one, Mr. Barbauld having been elected pastor of a dissenting congregation at Hampstead, they fixed themselves in that place, where they also took pupils. Mrs. Barbauld again resumed her pen, and contributed pieces, occasionally, to the periodical publications of the day. In 1792, she published a work entitled "Remarks on Gilbert Wakefield's Inquiry into the Expediency and Propriety of Public and Social Worship." She also supplied some valuable contributions to Dr. Aikin's popular book for children, Evenings at Home, amounting in all to fourteen pieces. Mrs. Barbauld, who could seldom excite herself to the labour of composition, gave nothing more to the public for a considerable number of years, with the exception of two critical essays; one prefixed to an ornamented edition of Akenside's Pleasures of Imagination, and the other to the Odes of Collins. Both of which are written with elegance, taste, and acuteness. In 1804, she published a selection from the Spectator, Tatler, Guardian, and Freeholder, to which she prefixed a preliminary essay, which may be regarded as the most successful of her efforts in literary criticism. During the same year, she undertook the task of examining and arranging for publication, a selection from the unpublished letters of Richardson, the novelist, and his correspondents, to which she added an interesting account of that celebrated writer. It is supposed, by her biographer, that Mrs. Barbauld consented to employ herself in these humble offices of literature, chiefly as a solace under the

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pressure of anxieties and apprehensions of a peculiar and most distressing nature, which had been increasing in urgency during a long course of time, and which found their final completion on the 11th November, 1808, in the event by which she became a widow. An affecting dirge was written by her on this occasion, which has since been published in her works. She also communicated to a periodical paper of the day, a memoir of her husband. As it will appear, she had the fortitude to seek relief from dejection in literary occupation. In 1810, she edited a collection of the British novelists. The introductory essay to these volumes, shows great reading, and unusual powers of style; and the biographical and critical notices, prefixed to the works of each author, are judiciously and gracefully executed. In the following year, she compiled for the use of young ladies, an agreeable collection of verse and prose, in one volume, entitled "The Female Speaker." Having thus braced her mind, as it were, to the tone of original composition, she produced that beautiful offspring of her genius, Eighteen Hundred and Eleven—the longest, and, perhaps, the most highly finished, of all her poems. This was the last of her separate publications. No incident, worthy of mention, henceforth occurred, to break the uniformity of her existence. A gentle, and scarcely perceptible decline, was now sloping for herself, the passage to the tomb:—she felt, and hailed its progress, as a release from languor and infirmity—a passport to another and a higher state of being. Her bodily powers gave way almost suddenly; and, after lingering a few days, on the morning of March the 9th, 1825, she expired without a struggle, in the eighty-second year of her age. Her works are comprised in two volumes, octavo.

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## BASSI.

LAURA MARIA CATHERINA BASSI, a celebrated Italian lady, whose various literary acquirements were embellished with the greatest purity of life, was born at Bologna about the year 1712. She was early instructed in those accomplishments which the well educated of her sex require; and also obtained so complete a knowledge of the languages and the sciences, that the honourable title of doctor in philosophy was conferred upon her, in the presence of the cardinal Lambertina, and Polignac. In 1745, she began to read lectures upon natural philosophy, and continued the practice until her death, which happened in the year 1778.

She was united to Doctor Joseph Veverti; but in what year, her biographer does not mention. Her fondness however, for the sciences, did not render her inattentive to domestic duties: and though admired as a scholar, she was esteemed as a wife. The prejudice which is entertained against learned females, would soon vanish if they adopted this lady's plan; but when the love of science supersedes all feminine occupations, and the concerns of a family are thought beneath the attention of an exalted mind, we cannot be astonished that mankind, in general, should object to what is termed a *learned lady* for a wife.

We do not find that she published any thing, but was the theme of much poetical praise. A collection of these tributes of applause appeared in 1732, with her portrait, and an inscription, "L. M. C. Bassi, Phil. Doct. Coll. Academ. Institut. Scientiar. Societ. Ætat. Ann.

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XX." and with the following allusion to Petrarch's Laura:—

"Laura, vale, ingenio quæ et carmine nota Petrarchæ.
Laura hæc eloquio, et mente Petrarcha sibi."*

## BAYNARD.

Ann Baynard. This sensible, learned and pious young lady was born at Preston, England, in 1672, and was the only daughter of Dr. Edward Baynard, Fellow of the College of Physicians in London. He, at an early age, discovered in his daughter the promise of very superior talents, and generously gave her a liberal education. The rapid progress and improvement made by her in the different branches of science and learning, did credit to his judgment, and justified the promise of her early years. She died prematurely, in the twenty fifth year of her age, June 12th, 1697. For the following particulars of her character and endowments, we are indebted to the reverend and learned John Prude.

By this gentleman we are informed, that she was well acquainted with philosophy, with astronomy, mathematics, and physics. That she was "not only conversant with these sciences, but a mistress of them, and that to such a degree as few of her sex had ever attained. That she was familiar with the writings of the ancients in their original languages, and had the knowledge of a profound philosopher." In metaphysical learning, we are also told "she was a nervous and subtle disputant." She took great pains to perfect herself in the Greek

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language, that she might have the pleasure of reading in their native purity the works of St. Chrysostom. Her compositions in the Latin, which were various, were written in a pure and elegant style. She possessed an acute and comprehensive mind, an ardent thirst of knowledge, and a retentive memory.

But after all these acquisitions and endowments, with profound humility and prostration of mind, she was accustomed to declare in the language of St. Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," in which knowledge she was no small proficient. She has been heard to say, "That human learning was worth nothing, unless as a handmaid it led to the knowledge of Christ, revealed in the gospel of our only Lord and Saviour." She would discourse finely after this manner, by which she evinced the devotion of her spirit, and how well religion was understood, and how much it was preferred by her. "What avails Solomon's skill in all the works of nature, if by them we are not brought to see the God of nature? What is it to be so skilful in astronomy, or the knowledge of the heavens, as that we can foretell things to come, if we never study by our holy practice to arrive at those blessed regions?—What is it to be so skilful in arithmetic, as that we can divide and subdivide to the smallest fractions, if, as God hath revealed unto us in his holy word, we do not so learn to number our days, that we may apply our hearts to wisdom?—What is it for a physician to be so skilful in foreseeing and preventing the diseases of the body, if, as God hath revealed unto him, he knows not where to find that balm of Gilead, the wine and oil of that Samaritan, the Lord Jesus Christ, to

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pour into the festered wounds of his own soul and conscience?" Such was her frequent discourse. This the heavenly manna that often dropt from her lips. To piety and endowments of the mind she added the virtues of the heart: she was modest, humble, chaste, and benevolent, exemplary in her whole conduct, and in every relative duty. It was her custom to lay aside a certain portion of her income, which was not large, for charitable uses. As further evidences of her piety, she gave her constant attendance on the word and sacrament, and the daily prayers of the church, and was never absent from them, unless prevented by some bodily infirmity, with which in the latter part of her life she was much afflicted.

Nor were her private devotions less than those that were public. In her closet, with holy David she communed with her own heart, and secretly examined the state and condition of her soul, that she might stand in awe and sin not. She embraced all opportunities of retirement, that she might have the better intercourse with heaven, as knowing that the surest way of overcoming the world, and living above it, was to withdraw herself from it, and that the best preparation for death was to die daily in holy solitude and privacy.

About two years previous to her death, her spirits seem to have been impressed with an idea of her early dissolution; a sentiment which first suggested itself to her mind while walking alone, among the tombs in a churchyard; and which she indulged with a kind of superstitious complacency. On her death-bed, she earnestly entreated the minister who attended her, that he would exhort all the young people of his congregation to the

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study of wisdom and knowledge, as the means of moral improvement, and real happiness. "I could wish," says she, "that all young persons might be exhorted to the practice of virtue, and to increase their knowledge by the study of philosophy, and more especially to read the great book of nature; wherein they may see the wisdom and the power of the Creator, in the order of the universe, and in the production and preservation of all things. That women are capable of such improvements, which will better their judgments and understandings, is past all doubt, would they but set about it in earnest, and spend but half of that time in study and thinking, which they do in visits, vanity and folly. It would introduce a composure of mind, and lay a solid basis for wisdom and knowledge, by which they would be better enabled to serve God, and to help their neighbours."

On the monument erected to her memory, is the following inscription:—

Ann Baynard
obiit Jun. 12, Ann. Ætat. suæ 25,
Christi 1697.
O mortales! quotus quisque vestrum cogitat,
Ex hoc monumento pendet æternitas.

In English.—Ann Baynard died on the 12th of June, in the twenty-fifth year of her age, and of Christ 1697.

Mortals, how few among your race
Have giv'n this thought its weight,
That on this slender moment hangs
Your everlasting state!

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## BEAUFORT.

Countess D'Haupoult Beaufort, a late writer, whose works are said to be highly interesting in incident and style, has published "Childeric, king of the Franks," in two volumes: "Severina," in six volumes: "Clementine, or the French Evelina," four volumes: "Arindal, or the Young Painter," two volumes: "Alexis and Constantine," two volumes, &c. Also "A course of Ancient and Modern literature for the use of young women," fourteen volumes.

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## BERNERS.

Juliana Berners, one of the earliest female writers of England, and entitled to some notice in this work, was born about the year 1388. She received every advantage of education which the age afforded; and is, by various writers, celebrated for her accomplishments, learning, and uncommon endowments. She was nominated prioress of Sopewell nunnery, near St. Albans. Here she lived in high esteem. She was very beautiful, of great spirit, and loved masculine exercises, such as hawking, hunting, &c. She composed two treatises on hawking and heraldry, which were so much esteemed, as to have been published in the infancy of the art of printing. It was afterwards republished in 1481 and in 1486, in a small folio; and again, at Westminster by Wynkyn de Worde in 1496. The last impression of it was in 4to., London, 1595, bearing the following title: "The Gentleman's Academie, or the Book of St. Albans:



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containing three most exact and excellent books, the first of Hawking, the second of all the proper terms of Hunting, and the last of Armory, all compiled by Juliana Berners." That part of her work which relates to hunting, is written in rhyme.

The book on armory begins with the following curious piece of sacred heraldry: "Of the offspring of the gentilman Jafeth, come Habraham, Moyses, Aron, and the profettys; and also the kyng of the right lyne of Mary, of whom that gentilman Jhesus was borne, very God and man; after his manhode kynge of the land of Jude and of Jues, gentilman by his modre Mary, prince of cote armure, &c."

At the sale of the library of the Duke of Roxburgh, an imperfect copy of Wynkyn de Worde's edition of this book sold for 147 pounds sterling.

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## BOCCAGE.

Mary Ann Le Page du Boccage, an eminent literary lady of France, and a member of the academies of Rome, Bologna, Padua, Lyons, and Rouen, was born at Rouen, Oct. 22, 1710. She was educated at Paris in the convent of the Assumption, where she made a very rapid progress in every branch of education.

At a very early age she acquired a knowledge of the English language, and translated Pope's Temple of Fame into French. Afterwards she gave ample proof of her poetical talents, by gaining the first prize given by the academy of Rouen.

This procured her the homage and the society of the most eminent wits and scholars of the day, and from this

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time she published nothing without her name. Having acquired an uncommon relish for the "Paradise Lost" of Milton, she translated a part of it into French, and was highly complimented by Voltaire on her success.

She imitated also, but with much more success and more ease, Gesner's "Death of Abel." But her fame rests principally on an epic poem, entitled "The Columbiad, or Discovery of America," in ten cantos, which procured her the highest reputation from the literati of her own country.

In 1750, she set out on her travels through England, Holland, and Italy, and published the result of them in "Letters" on her return. Her personal appearance procured her friends and admirers wherever she went; and when she again took up her residence in France, her house became the rendezvous of the most distinguished men of genius of the age, all of whom she survived. She indeed outlived two ages of literature, the latter of which was shortened by the horrors of revolutionary cruelty, from which by some means she was enabled to escape.

She died, August 10, 1802, at the very advanced age of ninety-two. Her private life is represented as exceedingly amiable, and her accomplishments, taste, and manners of the highest order.

Her works are printed in three volumes, 8vo.

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## BROOKE.

Frances Brooke, whose maiden name was More, was the daughter of a learned divine, and the wife of the Rev. John Brooke. This lady was no less admired for

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the suavity and gentleness of her manners, than for the various talents she possessed. Her first literary performance was a periodical work, entitled "The Old Maid," which has since been printed in one volume. In 1756 she published "Virginia," a tragedy, and in 1763 the novel of "Lady Juliet Mandeville," which excited considerable attention. She is also the author of "Lady Catesby's letters to her Friends;" "Emily Montague;" "Lady Henrietta Compley," translated from the French; "Memoirs of the Marquis of St. Forlaix," four vols.; "Excursion," two vols.; "Siege of Sinope," a tragedy; "Elements of the History of England;" "Rosina and Marian," musical dramas, the former of which claims the pre-eminence, and is still popular. The domestic happiness which subsisted between Mrs. Brooke and her husband was of the most tender and lasting kind; and when death put a period to his existence, she survived his loss only a few days. He expired the twenty-first and she the twenty-sixth of January, 1789.

## BURY.

Elizabeth Bury. This learned and pious lady was born in England about the year 1664, and was the only daughter of —— Lawrence, Esq.

Her genius led her to the study of almost every thing; and, having a fine understanding, accompanied with a faithful and retentive memory, she soon became a proficient in whatever part of knowledge she was desirous to attain. She commonly entertained herself with philology, philosophy, and ancient and modern history; sometimes with music, vocal and instrumental; some-

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times with heraldry, the globes and mathematics; but she especially employed herself in reading the Hebrew language, which she had rendered so familiar and easy to herself as frequently to speak it in common conversation. Very critical remarks upon the idioms and peculiarities of that language were found among her papers after her decease. Notwithstanding her taste for these branches of literature was very great, her constant, favourite and darling study was divinity, especially the holy scriptures, having from her very childhood taken God's testimonies for the men of her counsel. In the latter part of her life she devoted most of her secret and leisure hours to the reading of Henry's exposition of the Bible, and practical divinity. But, notwithstanding all her knowledge, and unusual improvements in such a variety of learning, and her deep acquaintance with the spiritual and most interesting truths of religion, she would confess and bewail her own ignorance. The time of her conversion she could never determine, but she always supposed that event to have happened about the tenth year of her age. Having set out thus early in the way to Zion herself, and allured and persuaded all she could into the same path, she held on her own heavenly course with great steadiness, resolution, and pleasure; proceeding from strength to strength; and for the joy that was set before her, went beyond many of her fellow-christians. She thought it not enough to begin her work in the morning of life, but she diligently attended to it all the day.

She was aware of the vigilance of her spiritual enemies, and this kept her upon her watch. She would always say, "she had much to do, and that which must



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be done, and that she knew not how short her day would be, and therefore she had no time to lose."

At the age of eighteen she commenced keeping a diary, in which she set down, with great liberty and happy variety of expression, the most remarkable providences of God with respect to herself and others, and sometimes in the minutest circumstances of them—the solemn transactions between God and her own soul in her closet, in her family, in the sanctuary, and in her daily walk and converse with others—the substance of what she had read or heard, that was most affecting in her present case, or might direct her future practice—her preparations for holy duties—the influences, impressions, assistance, withdrawings, and consolations of the Spirit of God in them—her daily infirmities, afflictions, supports, self-examinations, evidences and foretastes of eternal life—her advances in religion, and her suspected decays—the matter of her prayers for herself and others, and the manner, time, and seasonableness of God's answers—the temper of her soul, especially on Sabbaths and at sacraments, and on days of solemn fasting and humiliation, and thanksgiving, public, private, or secret, and on days she set apart for the trial of herself, and searches into her own soul—the various scenes of her life, and her comforts and exercises in each of them—the state of her servants, and of others committed to her care—her merciful protections in journies—the directions of Providence as to all the places of her abode, and the gracious visitations of God to her soul in all such places—the uncommon events that either befell herself, or family, or friends, or the church of God—the burdens that pressed hardest upon her—the joys that most

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relieved her—the manner and form of her covenanting with God, and his faithfulness to his covenant in every relation and state of life—the kindness of Providence to her—the advantage of Christian conversation—her constant intercession for ministers and their people—her faithful reproofs—her success with young persons—her concern for the health and maintainance of the poor—her reflections upon the unwary escapes of her conversation—her esteem of the holy scriptures, learned expositors, and practical writers—her annual recapitulation of mercies, and sins, and afflictions, and resolutions, and self-dedications—her special remarks upon days of mercy either to herself or family—the manner of her entrance upon a new year, &c.

In this method she found singular advantage. She would often say, "that was it not for her diary she should neither know what she was, or what she did, or what she had;" and by recourse to it in all her afflictions, temptations, and surprises, she generally found great relief. Hence also it was that she often recommended the keeping a diary to others, that so God might not lose the glory, nor they themselves the comfort of their lives. Her humility showed itself in her courteous carriage towards the poorest persons, and her conversation with them, especially where she thought she could have any advantage for doing good.

Whenever she appeared before God, her diary discovers how exceeding vile she was in her own eyes, and how much she abhorred herself by reason of the *Lerna malorum*, as she often calls it, which she found in her sinful nature, and which made her a burden to herself.

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She was also greatly humbled by observing the condescensions of divine grace under all her infirmities.

"What grace, and such grace to me, to unworthy me, to vile ungrateful me!" There was nothing that so much affected her heart as the grace of God to such a sinner.

Her patience was admirable under all the chastisements of her heavenly Father. She would often profess her unfeigned submission to all his discipline. "This" says she, "or any other method, Lord, to take away sin. This flesh shall bear it, and this spirit shall not repine at it. This is a part of thy covenant, and I am thankful for it. Thou hast done me good by afflictions, and will do me more, and therefore I will glory in them."

Her love to the truly godly was sincere; she delighted greatly in their company, regarding them as the excellent of the earth, how mean and contemptible soever they appeared in the sight of others. She loved them as the children of God, and fellow-heirs of the kingdom; would diligently frequent their assemblies for prayer, and always promote some spiritual conversation, which, if not forwarded by others, was a disappointment and grief to her.

She spared no expenses in her state of widowhood, for the relief of destitute families, for erecting charity schools for the education of the poor, for the maintainance of ministers, and for a provision of Bibles and practical books, as she should see occasion.

Her faith in Christ, and dependence on the covenant of God, was the daily exercise of her soul. Her first and principal care was to clear up her interest in Christ, and the promises, in doing which she was cautious and

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exact. She then prepared and methodized a very choice collection of promises suited to every state, duty, relation, frame, temptation, and difficulty.

These promises were the food of her faith, always ready, and from these she derived constant strength and comfort. On these promises she grounded her prayers.

The reaches of her faith after Christ, her solemn dedications of herself to him, and steady recumbency of her soul upon him, as her only rock and refuge, were such as did not appear in common Christians.

She always began her day with God, by consecrating her first and freshest thoughts to him, that she might guard against every vanity, temptation, and worldly discomposure, and keep her heart in tune for the following duties of the day. She never, or very rarely, entered upon any worldly businsess till she had begun with God, and given the first fruits of the day to him in her closet, by reading, meditation and prayer, before the worship of the family; often urging on herself the words of the Psalmist, "My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer to thee, and will look up." Through the rest of the day she walked with God, and carefully observed her goings, avoided the occasions of sin, watched over her heart, and set a guard upon her lips.

When at any time she had been surprised by sin, she presently reflected, confessed, repented, had fresh recourse to the blood of Christ, and solemnly engaged herself to God for greater circumspection in time to come.

In the evening, she called herself to an account for

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all that had passed in the day, and again inserted the records of herself in her diary.

She often visited the sick, and relieved the poor, and blessed God that she was in circumstances to give rather than to receive. Of all company there was none more offensive or painful to her than tatlers and tale-bearers. She could not forbear reproving them, and often frowned them out of her house. "She had business enough," she would say, "of her own, and therefore did not desire to intermeddle with her neighbours'." Both her own good sense and the power of religion, carried her soul above such trifles and impertinencies, and they rather gave her disgust than any degree of pleasure.

At the age of twenty-three, she married her first husband. After living fifteen years happily with him, he died, and she was left a widow, in which state she continued till 1697, when she espoused Mr. Samuel Bury, a dissenting minister.

As to her relative duties she made great conscience of them, and was very exemplary in their observance. Besides her common concern for the good of all persons, and her special regard to her family and relations, she would show upon all occasions, when her own health would allow it, a very compassionate concern for the sick and afflicted. In her visits to them she would take an opportunity of inquiring into the state of their souls, and impressing upon their minds the concerns of religion, and improving the alarms of God upon their consciences for future watchfulness and reformation.

For the sacraments, she always showed a most religious regard. She never approached the Lord's supper without a serious and solemn preparation for it. She

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carefully examined and proved her graces, her faith, love, repentance, and the like, and could not be satisfied only with former trials. She made diligent search into her heart and life, to make a discovery of her sins, in order to confess and bewail them before God in secret. She then attended the ordinance in a humble sense of her own vileness, with an awful regard to the majesty of God, and with great fear and caution, lest any worldly trifle should carry off her heart from its proper work. Her faith fixed upon Christ to receive, and apply, and appropriate him, and to live upon his fulness.

After the blessed sacrament was over, she would retire to her closet, to bless God for what she had done, and for what she had received, and to entreat forgiveness for her failings, the continuance of present pious impressions, and grace to be faithful for the time to come.

She has been often heard to say, "she would not be hired out of her closet for a thousand worlds." She never enjoyed such hours of pleasure, and such free and intimate communion with God, as she experienced there. She wondered how any person could live without prayer, and deprive themselves of one of the greatest privileges that was ever vouchsafed to the children of men. The motto in her closet for many years, in Hebrew characters, was, "Thou, Lord, seest me;" hereby plainly intimating her awful adoration of the omniscience of God, that her eye of faith should be always upon him, and that she would ever act under the influence of that persuasion, that God was present, whether in reading, prayer, meditation, self-inquiry, or in recording the solemn transactions that passed between him and her soul in her closet. This motto, also, she often found, had

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greatly restrained her from sin, had excited her to duty, had disposed her for comfortable communion with God, and kept her from trifling in the place of her sacred retirement.

The great work of this pious lady's life, was a preparation for death. For fifty-six years she lived in comfortable communion with God, and the joyful expectation of the promised inheritance. In her last illness, although the nature of her sickness prevented her from speaking much, yet what she did speak, was always rational and spiritual. Her mind was not only calm and sedate, but very placid and cheerful; as oft as she awoke "O my God," said she, "I wait for thy salvation—This day I hope to be with Christ in paradise.—The promises of God are all yea and amen, in Christ Jesus; and here my faith lays hold, and here it keeps its hold." On the 11th May, she prayed her friends with much entreaty, to detain her no longer by their prayers, but to resign her soul up to God. About ten o'clock that night, the prisoner was released from all her bonds, and obtained a glorious freedom. Her heaven-born soul took wing for the realms of light, and was bid welcome unto the joy of her Lord.

An elegy upon her death was written by Dr. Watts, in which her various and admirable qualities, are poetically enumerated.

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## CAMPAN.

Jane Louisa Henrietta Campan, a literary lady of some eminence, was born at Paris, October 6th, 1752.

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Her father, M. Genet, was devoted to literature, and communicated a taste for it to his daughter, who, at an early age, acquired a complete knowledge of several foreign languages, and was distinguished for her skill in reading and recitation. These acquirements procured for her the place of reader to the French princesses. On the marriage of the unfortunate Marie Antoinette with the dauphin, afterwards Louis XVI., Mademoiselle Genet was attached to her suite, and continued during twenty years, to occupy a situation about her person. Her general intelligence, and turn for observation, enabled her, in the course of her service, to collect the materials for her "Memoirs of the Private Life of the Queen of France," first published at Paris, and translated and printed at London, 1823, two volumes, octavo, which is not only interesting for the information it affords, but is also creditable to her talents as a writer. This lady, soon after her appointment at court, was married to M. Campan. On the revolution breaking out, she was deprived of her place, and narrowly escaped the guillotine. On the fall of Robespierre, she opened a private seminary for the education of young ladies, which she conducted with great success. Bonaparte afterwards placed her over his establishment at Ecouen, for orphan daughters of members of the legion of honour. She presided there till the restoration of the Bourbons, when the institution was abolished. The rest of her life was passed in retirement at Nantes, and was partly employed in the composition of her memoirs. She died March 6th, 1822.



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## CARTER.

ELIZABETH CARTER, a lady of profound learning and piety, was the daughter of the Rev. Dr. Nicholas Carter, and was born in Kent, England, December 16, 1717, and educated by her father. At first, she discovered such a slowness of faculties, as to make him despair of her progress in intellectual attainment, even with the aid of the greatest industry, and the most ardent desire, which characterized her efforts. Mortified and sorrowful at her own difficulties, she resolved nevertheless to persevere, and her perseverance was finally crowned with success. She became mistress of Latin, Greek, French, German, and afterwards understood Italian, Spanish, Portuguese, and the Hebrew languages.

Before she was seventeen years of age, many of her poetical attempts appeared in the Gentleman's Magazine for 1734, with the signature of "Eliza." This extraordinary display of genius and acquirements procured her immediate celebrity, and the learned flocked about her with admiration. In 1739, she translated "The critique of Crousaz on Pope's Essay on Man," and, in the same year, gave a translation of "Algarotti's Explanation of Newton's Philosophy, for the use of the Ladies." These publications extended her acquaintance among the literati of her own country, and her fame reached the continent, where Baratier bestowed high praises on her talents and genius. In 1741, she formed an intimacy with Miss Catharine Talbot, a young lady of considerable genius, and most amiable disposition. This was an important event in her life, on many accounts. The intimacy of their friendship, the importance of their corre-

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spondence, and the exalted piety of both, made it the principal ingredient of their mutual happiness.

In addition to this, it procured the friendship of archbishop Secker, with whom Miss Talbot resided. By this means, she extended her knowledge of the world, cherished her profound learning, and exercised her pious thoughts. To this event, is to be traced her undertaking, and completing the work, by which her fame has been most known abroad, her "Translation of Epictetus." It was not, however, till the beginning of 1749, that this translation was commenced. By the archbishop's desire, she added notes and an introduction, both admirably executed.

In 1754, Mrs. Carter renewed a long existing intimacy with Mrs. Montague, and, at her house, frequently met with persons of elevated rank, unrivalled talents, and genuine piety. In 1756, lord Lyttleton visited her at Deal; and, from that time, an acquaintance commenced, which only terminated with life. About the same time, she became acquainted with the celebrated William Pulteney, earl of Bath, who delighted in her society and regarded her intellectual powers and acquisition with unfeigned admiration. By his persuasion, she published, in 1762, a volume of her poems.

In 1763, she accompanied lord Bath, Dr. Douglas, Mr. and Mrs. Montague, in a tour through Germany, France, and Holland. Lord Bath's health seemed improved by the tour, but appearances were fallacious, for he died in the following year.

In 1768, she had an additional loss in the death of her revered friend and patron, archbishop Secker. Two years after, she sustained a more severe deprivation in

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the loss of her bosom friend, Miss Talbot, of whom, among other praises dictated by sense and feeling, she says, "never surely was there a more perfect pattern of evangelical goodness, decorated by all the ornaments of a highly improved understanding; and recommended by a sweetness of temper, and an elegance and politeness of manners, of a peculiar and more engaging kind, than in any other character I ever knew."

About nine years before her death, she experienced an alarming illness, of which she never recovered the effects in bodily strength, but the faculties of her mind remained unimpaired. In the summer of 1805, her weakness evidently increased. From that time until February 1806, her strength gradually ebbed away; and on the morning of the 19th, she expired without a groan.

The portrait of Mrs. Carter in her old age, which her nephew and biographer, the Rev. Mr. Pennington, has taken, is very captivating. The wisdom of age, without its coldness; the cool head, with the affectionate heart; a sobriety which chastened conversation without destroying it; a cheerfulness which enlivened piety without wounding it; a steady effort to maintain a conscience void of offence, and to let religion suffer nothing in her exhibition of it to the world. Nor is her religion to be searched for only in the humility with which she received, and the thankfulness with which she avowed, the doctrines of the Bible, but in the sincerity with which she followed out those principles to their practical consequences, and lived as she believed. Very wide, indeed, from the line which they have taken, will the cold, formal, and speculative professors of the present day find the conduct of Mrs. Carter. We hear her in one place charging upon her friend Mrs. Montague, the ne-

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cessity to enlist her fine talents in the cause of religion, instead of wasting them upon literary vanities. In another, we hear her exposing the pretensions of that religion, which does not follow men into the circle in which they live; and loudly questioning, whether piety can at once be seated in the heart, and yet seldom force its way to the lips.

We see her scrupulously intent on turning the conversation of dinner tables into such channels, as might, at least, benefit the servants in attendance. This delicacy of moral sentiment, which feels a stain in religion like a wound, which deems nothing trifling that has to do with the soul, which sets God at our right hand, not only in the temple but in the drawing-room, is, doubtless, an indication of a heart visited of God, and consecrated to his service. Among her studies there was one which she never neglected; one which was always dear to her, from her earliest infancy to the latest period of her life, and in which she made a continual improvement. This was that of religion, which was her constant care and greatest delight. Her acquaintance with the Bible, some part of which she never failed to read every day, was as complete, as her belief in it was sincere. And no person ever endeavoured more, and few with greater success, to regulate the whole of their conduct by that unerring guide. She assisted her devotion also, by assiduously reading the best sermons, and other works, upon that most interesting subject. Her piety was never varying; constant, fervent, but not enthusiastic.

As her piety began early, so it travelled with her through life. It was at all times the most distinguished



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feature of her character. It was indeed the very piety of the gospel, shown not by enthusiasm, or depreciating that of others, but by a calm, rational, and constant devotion, and the most unwearied attention to acquire the temper, and practise the duties of a christian life. She never thanked God, like the proud pharisee, that she was not like others; but, rather like the publican, besought him to be merciful to her, a sinner. Such were the qualities with which she came as a shock of ripe corn to the heavenly harvest.

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## CENTLIVRE.

SUSANNA CENTLIVRE, a dramatic writer of great celebrity, was the only daughter of a dissenting minister of the name of Freeman, and was born in England, July 2, 1667. She began her literary career about the beginning of the last century. Her first production was a tragedy, entitled "The Perjured Husband." This was followed by several comedies, translated from the French, that met with temporary success. Some of her comedies still remain as stock pieces, among which are "The Busy Body;" "The Wonder;" and "A Bold Stroke for a Wife." They are diverting from the bustle of the incident, and the liveliness of the characters; but want the accompaniments of adequate language, and forcible delineation; yet her Marplot in the Busy Body, is a genuine comic picture. Mrs. Centlivre enjoyed the friendship of Steele, Farquhar, Rowe, and other wits of the day. Besides her dramatic works, published in three volumes, a volume of her poems and letters, were collected and published by Boyer. She died in 1723.

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## CHASTELET.

Gabriel Emilia de Bretuil Chastelet, one of the most illustrious women of her nation, was born on the 17th December, 1746. In early youth, she discovered uncommon capacity and vigour of mind. Captivated by the charms of poetry, she studied, in their own language, the first poets both of ancient and modern times. Homer, Virgil, Tasso, and Milton, became familiar to her: her ear was peculiarly sensible to the power of harmony, both in poetical and prose compositions. As she advanced towards maturity, she was led by an acute and comprehensive mind, to the study of the severer sciences: her attention was particularly engaged by the mathematics; to which, for a time, she wholly devoted herself. She may be said to have rivalled Newton and Leibnitz. Her work entitled "Institutiones de Physique," which she addressed to her son, is a commentary on the philosophy of Leibnitz, which she cleared from its obscurity, and rendered more intelligible. The introduction to this work was praised by the learned as a master piece of eloquence and reasoning. She composed, also, a treatise on the nature of fire, which was published in octavo. She likewise entered into a course of study of the works of Newton, which are written in Latin, and on which she published a commentary, entitled "*Principes Mathematiques de la Philosophie Naturelle,*" in two volumes, quarto; a work which is considered as a *chef d'œuvre*. Intense application wasted her strength, debilitated her frame, and gradually conducted her to a premature grave. She studied, with Voltaire, the principles of Newton, at Cirey, in Champagne;

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where, having retired, to avoid interruption, they resided for several years. Mr. Koenig, an eminent mathematician, spent two years with them in this retreat. Voltaire caused a gallery to be erected at Cirey, where their experiments on light and electricity were performed. In the midst of these profound occupations, madame de Chastelet preserved her predilection for poetry, of which she was an excellent judge.

Voltaire went from Cirey to Brussels, to solicit a suit which had been long pending between the family of de Chastelet and the house of Honsbrouk; and which menaced both with ruin. This affair was happily accommodated by the joint exertions of Voltaire, with M. Raesfeld, president of Cleves, on the condition, that a hundred and thirty French livres should be paid to the marquis de Chastelet. Rousseau was then at Brussels: Madame de Chatelet refused to admit him to her presence, on account of his having satirized her father, the baron de Breteuil, with whom he had once lived as a domestic. Voltaire accompanied Madame de Chatelet to the court of Stanislaus at Luneville, in 1748. In this palace, in 1749, the illustrious marchioness de Chatelet breathed her last. She submitted to her fate with great fortitude, and expired in the forty-fourth year of her age. Her works afford a proof of the power and force of her mind, and of the capacity of her sex for profound investigation and scientific research: she deservedly ranks among the first philosophical writers.

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## CHAPONE.

Hester Chapone, an ingenious writer, was the daugh-

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ter of Thomas Mulso, Esq., and was born in England October 27th, 1727.

At a very early age she exhibited proofs of uncommon genius, and facility of apprehension. With an imagination peculiarly lively, and a temper equally warm and ardent, she read more works of fancy, than perhaps was quite consistent with due judgment, or compatible with true happiness. Romances appear to have been the favourite reading of females at that period; and it is not to be wondered at that this young lady, influenced by the example of those around her, should have read with avidity works so alluring in their composition, though so little instructive in their tendency, or beneficial in their effects. Useless, however, as such a study might have been to the generality of youthful readers, it was not wholly unproductive of advantage to her, for at nine years old, she composed a romance, called "The loves of Amoret and Melissa," which we are told, exhibited "Fertility of invention, and extraordinary specimens of genius," and laid the foundation of that respect, and that admiration of her talents, to which her subsequent character and writings so fully entitle her. From pursuits so unprofitable, she at once commenced a course of studies, which were useful, as well as elegant. Though chiefly self taught, she acquired a thorough knowledge of the Latin, French, and Italian languages. She read the best authors on morals and philosophy; and so acute was her judgment, that no disguise of flowing diction, or ornamented style, could mislead it. At an age when, perhaps, few readers are capable of very deep discrimination, she would scrutinize, and controvert every point

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on which her own opinions did not acquiesce. That she read the Holy Scriptures both with delight and benefit to herself, her excellent directions for the study of them in her letters is a sufficient testimony.

Amongst those who composed her literary circle, was Mr. Richardson, through whom she afterwards became acquainted with Mr. Chapone, a young gentleman then practising law in the Temple. There attachment was mutual, but not hasty or imprudent. She obtained her father's consent, and a social intimacy continued for a considerable period, before it ended in marriage. In the mean time, she became acquainted with the celebrated Mrs. Carter: a correspondence took place between them, which increased their mutual esteem, and a friendship was thus cemented, which lasted during a course of more than fifty years.

Miss Mulso's first production was an ode to Peace, which she afterwards addressed to Miss Carter on her intended publication of the translation of Epictetus. About the same time, she wrote the story of Fidelia, which, though composed purposely for the Adventurer, yet such was her timidity, that nothing but the earnest persuasions of Miss Carter, and her friends, could have prevailed upon her to take courage to send it to the press.

In 1760, she was married to Mr. Chapone, and removed to London. Here she enjoyed every degree of happiness which mutual attachment could confer, but it was of short duration. In less than ten months after they were married, Mr. Chapone was seized with a fever, which terminated his life, after about a week's illness.

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At first she seemed to bear this calamity with fortitude, but it preyed on her health, and for some time her life was despaired of. She, however, gradually recovered, and resigned herself to a state of life, in which she yet found many friends and many consolations. Most of her time was passed in London, or in occasional visits to her friends, among whom she had the happiness to number many distinguished characters of both sexes:—lord Lyttleton, Mrs. Montague, and the circle who usually visited her house. In 1770, she accompanied Mrs. Montague into Scotland. In 1773, she published her "Letters on the Improvement of the Mind," originally intended for the use of her niece, but given to the world at the request of Mrs. Montague, and her other literary friends. This work was followed by a "volume of Miscellanies," published without her name.

The latter years of her life were embittered by the loss of the greater part of the friends of her youth; this together with other privations, began to affect her mind, and at the persuasions of her sympathising friends, she removed to Hadley.

In October, 1801, she completed her seventy-fourth year. On the Christmas day following, without any previous illness, having declared herself unusually well the day before, she fell into a dose, from which nothing could arouse her, and which her physician, who attended her, immediately pronounced to be the forerunner of death; and, at eight o'clock in the evening, without one apparent struggle or sigh, she breathed her last in the arms of her niece.

Her works are published in two volumes, 12 mo.

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## CORINNA.

Corinna, a Grecian lady, celebrated for her beauty and poetic talents, was born at Thessu, a city in Boetia, and was the disciple of Myrtis, another Grecian lady. Her verses were so esteemed by the Greeks, that they gave her the name of the lyric muse. She lived in the time of Pindar, about 495 years before Christ, and is said to have gained the prize of Lyric poetry five times from that poet. Corinna wrote a great deal of poetry, but no more have come down to us than some fragments which may be seen in Fabricius's "Bibliotheca Græca."

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## COWLEY.

Hannah Cowley, an ingenious and popular dramatic writer, was the daughter of P. Parkhouse, Esq., of Inverton, England, where she was born in 1743. In her twenty-third year she produced her first comedy, which met with so much success that she was encouraged to proceed, and soon after wrote "The Belle Stratagem" which established her fame as a polished writer. This was followed by a "Bold Stroke for a Husband," "Who's the Dupe," &c. The sprightliness of dialogue, and the variety of characters and incidents, which she introduces in her dramatic works, evince a brilliancy of wit, and a versatility of genius, of which very few of the ancient or modern authors are possessed. To attempt pointing out her peculiar excellencies, would lead to a prolixity wholly incompatible with this work; but the character of *Miss Handly*, in the Belle Stratagem,

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and *Olivia*, in the Bold Stroke for a Husband, are allowed to be portrayed with a striking effect. This amiable and modest writer died at Inverton, in 1809, and her works were collected and published in 1813 in three volumes.

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## CRUZ.

JUANA INEZ CRUZ, was born November 3, 1651, a few leagues from Mexico. Her father, a Spaniard, had sought wealth by an establishment in America, where he married a lady of the country, but of Spanish extraction. Juana, the fruit of this union, displayed in early childhood a passion for letters, and an extraordinary facility in the composition of Spanish verses. At eight years of age, she was placed by her parents with an uncle, who resided in Mexico, and who caused her to receive a learned education. Her talents having attracted notice and distinction, she was patronised by the lady of the viceroy, the marquis de Manceria, and at the age of seventeen, was received into his family. A Spanish encomiast of Juana relates a curious anecdote respecting her, communicated to him, as he affirms, by the vi[illegible]. Her patrons, filled with admiration and astonishment by the powers and attainments of their young protegée, determined to prove the extent and solidity of her erudition. For this purpose, they invited forty of the most literary characters of the country, who assembled to examine her in the different branches of learning and science. Questions, arguments, and



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problems, were accordingly proposed to her by the several professors, in philosophy, mathematics, history, theology, poetry, &c. to all which she answered with equal readiness and skill, acquitting herself to the entire satisfaction of her judges. To this account it is added, that she received the praises extorted on this occasion by her acquirements, with the most perfect modesty; neither did she, at any period of her life, discover the smallest tendency to presumption or vanity, though honoured with the title of the tenth muse: a pious humility was her distinguishing characteristic. She lived forty-four years, twenty-seven of which she passed in the convent of St. Gerimo, (where she took the veil,) in the exercise of the most exemplary virtues. That enthusiasm by which genius is characterized, necessarily led to devotion in circumstances like those in which she was placed. In the fervour of her zeal, she wrote in her blood a confession of her faith. She is said to have collected a library of four thousand volumes, in the study of which she placed her delight: nevertheless, towards the close of her life, she sacrificed this darling propensity for the purpose of applying the money which she acquired by the sale of her books, to the relief of the indigent. Juana was not less lamented at her death, than celebrated and respected during her life. Her writings were collected in three quarto volumes, to which are prefixed numerous panegyrics upon the author, both in verse and prose, by the most illustrious persons of old and new Spain. It is observed by the Spanish critic, father Feyjoo, that the compositions of Juana excel in ease and elegance, rather than in energy and strength. This is, perhaps, in some degree, attributable to the age in

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which she lived, and to the subjects of her productions which were principally compliments addressed to her friends, or sacred dramas, to which an absurd and senseless superstition afforded the materials.

## D'ARBLAY.

Madame D'Arblay, better known by the name of Miss Burney, which she bore previous to her marriage with Mons. D'Arblay, has written several popular novels, which are of the first class. She published "Evelina," in four volumes; "Cecilia," in three volumes; and "Camilla," in four volumes. For the latter, she received three thousand guineas for the copy right. She is also the author of "Edwy and Algiva," a tragedy. Since the death of her husband, she has published "The Wanderer, or Female Difficulties," in four volumes.

## DACIER.

Ann Le Fevre Dacier, eminent for her learning and piety, was born in the year 1651, at Saumur, France, in the university of which place her father held a professorship. He carefully instructed her in classical learning, in consequence of her having displayed a peculiar taste for study when young. As soon as she was capable of reading Anacreon, Callimachus, Homer, Æschylus, and Euripides, he taught her the Italian language, and, in a very short time, she could point out the difference between Tasso and Virgil. At the age of twen-

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ty-two, she published an edition of the poetry of Callimachus, to which she prefixed a Greek scholiam, a Latin version, and critical remarks. This extraordinary production not only established her merit as a scholar, but absolutely called forth the admiration and astonishment of the learned world. Her reputation as a critic and a scholar being now established, she was engaged to edit the Latin classics, published for the use of the dauphin. In 1681, she published an edition of "Sextus Aurelius Victor," besides a French translation of "Anacreon" and "Sappho," both of which were received with great applause. In 1683, she published a French translation of "Plautus," three volumes. About this period she married M. Dacier, a scholar and critic of great reputation, whom she afterwards assisted in a translation of "Plutarch's Lives," from the Greek, and the "Moral Reflections of Marcus Antonius," by which she immortalized her name. Like her husband, she had a pedantic predilection for the ancients, and would not admit that the classic Greek and Roman writers had any faults. She defended the moral conduct of Sappho; and, when Boileau, in conversation, hinted at the scandalous stories in record relative to the Grecian poetess, she coolly observed, that "Sappho had her enemies." One of her principal works, is a prose translation of the "Iliad and Odyssey" of Homer, in six volumes, with notes, in which she displays her idolatry of Homer, which involved her in a literary controversy with La Motte, the author of a rival translation. She also published a defence of Homer, against the apology of father Hardouin, a learned Jesuit, in which she attempts to show, that father Hardouin, in endeavouring to apolo-

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gise for Homer, has done him more injury than ever he received from his most declared enemies. Her translation of Homer has been repeatedly published, and is reckoned both elegant and faithful. It was much used by Pope, in the composition of his poetical version of the Iliad and Odyssey. Besides the works previously mentioned, she published a spirited version of Terence's comedies, in eight volumes, with notes. The best and most finished edition of this universally admired performance, is that of 1717. She died after a short illness, August 17, 1720.

Madame Dacier was a lady of great virtue as well as learning, and was remarkable for firmness, generosity, good nature, and piety. She was valued as a friend, and adored as a wife. In the character of a mother, she was [redacted] estimable. She had two daughters and a son, [redacted]hose education she took the strictest care.

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## DEFFAND.

Marie du Deffand, a French lady, distinguished alike for her talents, and her intercourse with the literati of the last century, was the daughter of Gaspard de Vichy, Comte de Champ-Rond, and was born on the 2d July, 1696. She received an education suitable to her rank, and the situation she was destined to fill in the fashionable world. Her acquirements were very considerable; but no care seems to have been taken to regulate her temper and disposition, which were marked by a degree of egotism destructive of all sensibility, which was conspicuous throughout life. During the latter part of her



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long life, she became the centre of a literary coterie, which included some of the greatest geniuses of the age. Among the females, remarkable for their wit and talents, in the eighteenth century, she claims a distinguished place, though she left no monument of her abilities, except her epistolary correspondence, which has been highly praised by her friend D'Alembert, as affording a model of style in that species of composition. She died in 1780, having reached the age of eighty-four, during the last thirty years of which she had been afflicted with blindness. Her letters to Horace Walpole, marquis D'Argens, D'Alembert, Montesquieu, le president Hainault, Mesdames de Choiseul, de Stael, &c. have been published in four volumes, octavo.

## DESCARTES.

Catharine Descartes, the niece of the celebrated philosopher, who worthily sustained the glory of her uncle, by her taste and learning. A wit said of this lady, "Que l'esprit du grand Réné etoit tombé en quenouille." She wrote well in prose and verse, and she published "L'Ombre de Descartes," and "Relation de la mort de Descartes:" the last of which is a melange of prose and verse. She died at Rennes, in 1706.

## EDGEWORTH.

Maria Edgeworth, daughter of Richard Lovel Edgeworth, has for a long time been known and respected in

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the literary world. She has devoted a large portion of her time to literary pursuits, and contributed, in no small degree, to the improvement of the rising age. She stands, indeed, without a rival. One of her chief objects has been to bring to greater perfection the system of female education, and has succeeded in that particular to a considerable degree. As a novel writer, she ranks among the most eminent, and the Irish character has never been drawn with equal truth and spirit by any other writer. The following is a list of her numerous, interesting, and valuable publications, viz. "The Parent's Assistant;" "Practical Education;" one of the best on that subject; "Belinda;" "Early Lessons;" "Castle of Rackrent;" "Moral Tales;" "Essay on Irish Bulls;" "Popular Tales;" "The Modern Griselda;" "Leonora;" "Adelaide;" "Tales of Fashionable Life;" "Essays on Professional Education;" "The Wife;" "Patronage;" "Readings on Poetry;" "Harrington and Ormond;" "Comic Dramas;" "Letters for Literary Ladies." A uniform edition of her writings are now publishing in Boston, in twelve volumes, octavo.

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## FAYETTE.

Marie Madeleine Pioche de la Vergne Fayette, one of the most illustrious females that ornamented the court of Lewis the fourteenth, was intimately acquainted with the literati of that age, many of whom experienced her benevolence and generosity. When Segrais quitted his residence with Mademoiselle Montpensier, he domesticated at her house, and was the chief director of

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her pursuits. It was in his name that her two celebrated romances of "Zaide" and the "Princess of Cleves," were published; but he has himself testified that, with the exception of a little assistance in the plan or outline, the merits of them were due to her. Voltaire describes them as the first romances in which the manners of persons of condition were truly painted, and natural adventures described with ease and grace. Superseding as they did the tedious and voluminous productions of Scudery and others, they still retain a spice of the chivalry and ceremonious gallantry of the court of Anne of Austria, which, being united to much delicacy of sentiment, and lively and graceful description, is not without its attraction. It was on the appearance of "Zaide," that Huet wrote his "Origin of Romances," and exposed himself to some censure, by the importance which he attached to them. Madame de la Fayette, who was esteemed as much for the solidity as the brilliancy of her parts, died in 1693. Besides the works already mentioned, she wrote the "Princess of Montpensier;" "Memoirs of the Court of France, in the years 1688, and 1689;" "The History of Henriette of England," and "Divers Portraits of Persons about the Court."

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## FIDELIS.

Cassandra Fidelis, a very learned lady, of a family originally of Milan, is supposed to have been born about 1465. She was early instructed in the Greek and Latin languages, elocution, and the Aristotelian philosophy, to which she was partial, and maintained a correspon-

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dence with many of the literati of her age. She is said to have been of unblemished morals, great frankness of disposition, and occasional gaiety. Politian considered her as no less a prodigy among her sex, than Picus was among his, and was so struck with her character, that he visited Venice almost solely with a view to converse with her, while crowned heads invited her by large offers to visit and settle in their courts.

In 1487, she delivered a public oration before the university of Padua, "pro Alberto Lamberto Canonico Concordiensi," a philosophical relation of hers, which is still extant. She had once the honour of addressing a complimentary oration to Bona Fortia, queen of Sarmatia, when visiting Venice, which was delivered in the Bucentauro, sent out with a suitable train to meet and escort her into the Venetian port; on which occasion the queen presented her with a magnificent gold chain; but Cassandra, with that philosophical indifference which she had always evinced for this precious metal, gave it next day into the hands of the doge. In her nineteenth year she was appointed to preside over a religious society of her own sex at Venice, and died in 1558. She composed a work "De Scientiarum Ordine," but it was never published. Thomasinus wrote her life, prefixed to her "Epistolæ et Orationes Posthumæ, Padua", 1636.

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## FIELDING.

Sarah Fielding, the sister of the celebrated Henry Fielding whose writings have afforded so much pleasure

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and delight, was born in the year 1714. This lady seems to have partaken of the brilliancy of her brother's genius, without participating in any of his faults; for she was no less admired for her literary talents, than for the genuine purity of her life. She was the author of "David Simple;" "The Cry, a Dramatic Fable;" "The Countess of Delwyn;" "The History of Ophelia;" "The Lives of Cleopatra and Octavia." Also an elegant translation from the Greek of "Xenophon's Memoirs of Socrates."

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## GENLIS.

MADAME DE GENLIS, a French lady of great literary attainments, was born near Autun, Burgundy, on the 25th of January, 1746. She inherited no fortune, but as she grew up she distinguished herself for her taste and talents for music. With these qualifications and a handsome figure, she married Count de Genlis, a young nobleman of considerable fortune. By this means she had access to the family of the duke of Orleans, whose son, then Duc de Chartres, had a rising family which he placed under the care of Madame de Genlis, for their instruction. About this period she commenced her career as an author, by works on education. "The Theatre of Education;" "Adela and Theodore;" "The Evenings of the Castle," "Compte Rendu," and the "Annals of Virtue," were the most popular, as they are now esteemed among the best of her productions. She also published about this time a book to prove that religion is the basis of happiness as well as of philosophy. In

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1791 she resigned the situation of governess, and visited England. She resided some time in that country, and made a tour through various parts of the kingdom. She returned to Paris in September, 1792, but was ordered to quit France in forty-eight hours after. She now determined to take up her residence in England, but was entreated by the Duke of Orleans to accompany his daughter to Tournay, and stay with her, till he could engage a proper person to take the place of governess. To this she consented. Circumstances having prevented the Duke from procuring another governess for his daughter, she remained under her care. When the Austrians reconquered Flanders, she withdrew with her pupil to Switzerland, and afterwards to the convent of St. Clair. The Princess of Orleans quitted her there, and went to remain under the care of her aunt, the Princess of Conti, who at that time resided at Friburgh. Madame de Genlis quitted the convent in 1794, and went to Altona, whence she removed to Hamburg. She afterwards retired to Sielk in Holstein, where she wrote her works entitled "The Knight of the Swan;" "Rash Vows," "The Rival Mothers;" "The Little Emigrants;" and "A Refutation of the Calumnies which had been heaped upon her, for her Conduct during the Revolution." In the year 1800, she obtained leave to return to France; Napoleon gave her apartments in the arsenal, and a pension. Since that period her pen has been constantly active. Her works are numerous, and all of them written in an elegant style, with much fancy and very far above mediocrity. They have been read by all classes of readers, and many of them translated into several different languages, and may be said to have

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contributed in no small degree to the improvement of the rising age.

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## GLENORCHY.

WILHELMINA MAXWELL GLENORCHY, distinguished in the last century for her benevolence and piety, was born at Preston, in North Britain, in the year 1742.

This worthy lady, whose tenderness for orphans was increased by her own premature widowhood, was formed for a superior place in society. Her understanding was strong and capacious, and her memory retentive. Her mind was polished by a liberal education, and richly furnished with ideas. Her person was agreeable, her manner engaging, her fancy brilliant, and attended by a constant flow of spirits and good humour. Born to wealth, and allied to a rich and noble house, she was fitted to make a distinguished figure among the great, and to shine in courts. In early life, as might be expected from these circumstances, this accomplished young lady was filled with vanity, was fond of dress, and attached to gay amusements. But, as Moses, "when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater than riches, than the treasures of Egypt:" In like manner, she, in all the bloom of youth, with all worldly pleasures at her command, laid herself, her fortune, her honours, and her talents, at the foot of the cross of Jesus.

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About the twenty-third year of her age she was visited with sickness: in recovering from which, her thoughts were involuntarily turned to the first question and answer of the Assembly catechism: "What is the chief end of man? It is to glorify God, and to enjoy him forever:" musing on these words they arrested her attention, and naturally led her to put to herself the important queries: Have I answered the design of my being? Have I glorified God? Shall I enjoy him forever.

Reviewing her life of thoughtless gaiety, she found there was no connexion between such conduct, and the glorifying and enjoying of God: and that consequently, hitherto, she had not answered the chief end of her existence. Her conscience was awakened, and for a considerable time she laboured under that anxiety and fear which usually attend such a state of mind. But on reading the fifth chapter of the epistle to the Romans, she discovered the way whereby the great God could be just, and yet the justifier of the believer in Jesus. She believed her understanding was enlightened, her conscience relieved, and her mind restored to peace. The fruits of her faith soon gave the most unequivocal evidence to the truth of the happy change which had taken place in her mind. For sometime she endeavoured to avoid the ridicule which attends the true religion, by concealing it, and mingling in the society and amusements to which she had been accustomed; but she soon found it impossible to support the spirit and practice of religion, and at the same time be conformed to the manners of the world. She therefore openly avowed her religion, and renounced the sinful enjoyments of the world. From this time her whole life was one con-



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tinued course of devotion: her closet was a little sanctuary for God, to which she habitually retired with avidity and pleasure. In her family there was always an altar to God; and from which, with the morning and the evening, regularly ascended social prayer and praise. She loved the house of God; and the most painful circumstances of her frequent ill health in the last years of her life, was, her being detained by it from public worship.

Lady Glenorchy had drawn much information concerning the most useful subjects, from reading, from conversation, and correspondence with a numerous circle of worthy friends, and from acute observation of what passed within and around her. She entered into conversation with much affability, and communicated ideas with uncommon perspicuity and readiness. The vivacity of her temper, the justness and sweetness of her remarks, could not fail to render her company acceptable to any society. But important obligations of a spiritual kind afforded her little leisure or inclination for mixed company. Her courage in avowing and endeavouring to promote on every occasion an attachment to the gospel, was truly admirable. None had more boldness, nor more ability in introducing religious discourse, and directing the attention of those with whom she conversed to subjects that were spiritual and edifying. None could sit, for any time at her table, or in her company, without hearing some truths, which ought to be profitable to their souls. In her religion she wore no morose or forbidding appearance. Her temper was cheerful, her conversation and manners, though remote from the dissipation of the age, exhibited piety in a pleasing form, and conveyed the idea that, "wisdom's

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ways are ways of pleasantness, and that all her paths are paths of peace." She was an enemy to the theatre, cards, and some other amusements, in which multitudes waste much precious time. She spake from experience of their hurtfulness to our best interests: she thought it her duty to warn others of their danger, and to urge them to employ their time in a manner more suitable for immortal creatures, more improving to themselves, and more useful to society.

She expended much money in printing and circulating religious tracts; and at her desire and expense, was composed and published a *Gaelic translation* of "Alleine's Alarm to the Unconverted," which has been productive of much good in the highlands of Scotland. She used to say that she considered herself as a steward of the gifts of God, and as accountable for the discharge of the important trust committed to her. Her life indeed was spent under the influence of this important truth. She considered her fortune and her possessions not as her own, but God's, and to be employed for his glory. She retrenched many personal expenses, and denied herself those luxuries which were likely to interfere with her schemes of doing good. Her charities were very extensive, and many of them were distributed with such secrecy, that the benefactress could hardly be traced. She sometimes expended hundreds of pounds in relieving indigence, and placing the family of those of the household of faith in situations of comfort and usefulness. She directed her attention to the most useful of all charities, the religious education of youth. For this purpose, she employed teachers of acknowledged

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piety and abilities, by whom hundreds of children were trained up in the knowledge of our holy religion, and fitted for useful stations in society. In Edinburgh she erected a large chapel capable of holding two thousand persons, and which has, for many years, been attended by a numerous congregation. To this chapel, she added a free-school, to teach reading, writing, and arithmetic, which she endowed. She also erected and endowed a church at Strathfillan, and another at the Hot-wells, Bristol; besides, educated many young men of piety for the holy ministry. Sensible that ignorance and irreligion, idleness and vice, go together, she founded and endowed schools, and set on foot manufactories for the poor. In private, the widow and the fatherless, the stranger and distressed, experienced her abundant beneficence. To enable her to prosecute these schemes of benevolence, she herself carefully looked into all her affairs, and studied the strictest economy.

Deeply was lady Glenorchy sensible of the necessity of watchfulness and prayer, and spent much of her time in the duties of secret devotion. She was careful to have her servants duly instructed in religion, as well as the worship of God, regularly maintained in her family. She failed not to give her frequent advice and assistance to all under her roof, as to the concerns of their souls and eternity. Her breast glowed with the most fervent love to the divine Redeemer of a lost world. His unparalleled condescension and grace were the favourite subjects of her attention and discourse. She thought she could never do enough to testify her gratitude to this most gracious benefactor and her attachment to the gospel. It was this principle which excited an affec-

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tionate concern and many kind endeavours for her relations and friends. It was this motive which influenced her to devote her substance to the purposes of piety and beneficence. After all these exertions, none was more fully convinced, or more ready to acknowledge, that we are not justified by our own works, but freely, and only by the redemption that is in Jesus Christ.

Her incessant and varied occupations appear to have injured her health; and she had scarcely attained to years of maturity, when the world and the church were deprived of this friend of religion and humanity. Though her health declined, her activity and usefulness were unabated; till on the 17th of July, 1780, she was summoned to receive that reward, which on every diligent and faithful servant, God has promised to bestow. She bequeathed by her will, £5000 for the education of young men for the ministry in England; £5000 to the society in Scotland for the propagation of christian knowledge; and the greatest part of the residue of her property to charitable and pious purposes.

Her life and writings have been published since her death in two volumes, 8vo.

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## GODWIN.

Mary Godwin, better known by her maiden name of Wolstonecraft, a writer of considerable, but eccentric genius, was born in London in the year 1759. Her parents, whose circumstances were humble, afterwards removed to Beverly, in Yorkshire, where she attended a day school. She afterwards returned to London, but



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nothing remarkable appears to have taken place until after she had attained the age of twenty-four, except her adoption of very singular opinions in respect to the privileges of her own sex, and on religion, politics, and matters generally. At Newington Green, she opened a school in conjunction with her sisters, and obtained the notice and friendship of Dr. Price. About this period she wrote a pamphlet, entitled "Thoughts on the Education of Daughters;" the copy right of which she sold for ten guineas to Mr. Johnson, a bookseller, who afterwards proved one of her most liberal patrons. For some time she acted as governess in the family of an Irish nobleman, in quitting which, she had recourse to her pen for support, and produced "Mary, a Fiction;" "Original Letters from Real Life;" "The Female Reader," and some articles in the Analytical Review. She was, also, one of the first to answer Burke's Reflections on the French Revolution, which was followed by her celebrated "Vindication of the Rights of Women." The eccentricity of her theory was altogether equalled by the singularity of her practice, which led her first into the indulgence of a romantic, but fruitless attachment, to Mr. Fuseli, and afterwards with Mr. Imlay, an American, whose desertion caused her to attempt suicide. This ardent passion, like the former, was, however, overcome by a succeeding one, the object of which was Mr. Godwin, author of "Political Justice," "Caleb Williams," and other well known productions. This connexion, however, proved unfortunate, as she died in childbed, after being delivered of a daughter, in August, 1797.

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From the account given of her by her biographer, it appears that she was a woman of great, but undisciplined, natural powers, and strong passions, to the suggestions of which she yielded, as to the voice of nature. As a companion, she was intelligent and entertaining. Besides the works already taken notice of, she published a "Moral and Historical View of the French Revolution," and "Letters from Norway," which are written with great sense and elegance. After her death, Mr. Godwin published in four volumes, 12mo. some miscellaneous letters, and an unfinished novel, with a life of the authoress, almost as curious as herself, and which, it is apprehended, will do little to advance the credit of the theory under which she acted.

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## GOMEZ.

Magdelen Angelica Poisson Gomez, a French writer of romances, was born in Paris, about the year 1684, and died at Germaine-en-laye, in 1770. She published "Les Journées Amusantes," eight volumes; "Crementine," two volumes; "Anecdotes Persans," two volumes; "Hist. du Comte d'Oxford," two volumes; "La Jeune Alcidiane," three volumes; "Les Cent Nouvelles," eight volumes; all of which are written in a fascinating style, and are still admired. She also wrote some tragedies, which were unsuccessful.

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## GRAHAM.

ISABELLA GRAHAM. This pious, charitable, and intelligent woman, was born in Scotland, in the county of Lanark, on the 29th of July, 1742. Her father and mother, Mr. and Mrs. John Marshall, were both religious people, and not only educated their daughter in the principles of the church of Scotland, but instilled into her young and tender mind, the value of that religion, the truths of which she exemplified in her maturer years. Mrs. Graham spent the first years of her valuable life at an estate of her father's at Eldersley. She was accustomed, from her infancy, to habits of industry; and one great, and pleasing instance, of her fondness for learning, was displayed by her before the age of ten years. Her grandfather, who was particularly attached to her, at his death, bequeathed her the sum of several hundred pounds, which she wisely requested might be devoted to the improvement of her mind. She was, therefore, committed to the care of an intelligent, well-informed woman, of the name of Elizabeth Morehead, as distinguished for her piety and worth, as she was for her intellectual and literary endowments. The valuable lessons which this excellent woman impressed on the flexible mind of her beloved pupil, were never forgotten by her. Isabella for some time enjoyed the pastoral exertions of the late excellent Dr. Witherspoon, president of Princeton College; and, when she had arrived at the age of seventeen, she was admitted by him to the sacrament of the Lord's supper. In the year 1765, she became acquainted with Dr. John Graham, a physician

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in Paisley, a man of an excellent and liberal education, to whom afterwards she was married, and by whom she had four children.

In a short time after their marriage, her husband was obliged to join his regiment, then stationed in Canada. In this country, she spent four of the happiest years of her life. At the expiration of this time, they found it necessary to take up their next residence in Antigua, where she was called to submit to a most severe dispensation of Providence, viz. the removal of her beloved husband by death, who fell a victim to a malignant fever, which terminated fatally, on the 17th of November, 1774. On examining into the affairs of Dr. Graham, there remained not more than £200 sterling; but, although her property was, therefore, very small, she generously refused to dispose of two Indian girls, then under her care, although such disposition was consistent with the laws of the country, and with the customs of the natives. Shortly after the death of her husband, she was confined with her only son, whom she dedicated to God. Having no inducement to reside longer at Antigua, she returned to Cartside, in Scotland, there to reside with her father, who, from adverse fortune, now depended upon the industry of his daughter for support. From Cartside she removed to Paisley, where she undertook the care of a few young ladies, which, with the pension of £16 sterling, was the means of subsistence for herself and children; and, shortly afterwards, removed to Edinburgh. Her tender and judicious management of young persons, ensured her the love of her pupils, many of whom afterwards evinced their affection and gratitude to her.

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Mrs. Graham's partiality for America, determined her to return thither; and, in the month of July, 1789, she left Scotland for America, and arrived at New York on the 8th of September, where she was received with the greatest kindness by Dr. Rogers, and Dr. Mason. She then again opened her seminary with as much success as before, and, in this place became a member of Dr. Mason's church. But though greatly distinguished for her personal endowments, Mrs. Graham is peculiarly eminent as a public benefactor. In the year 1799, a society was instituted at New York for the relief of poor widows, with small children; a society, which arose into great respectability, and has been productive of very beneficial effects. The original plan of the society was formed at her house; and she made, at the first anniversary, a very pleasing report of the proceedings of the managers, and of the amount of relief afforded to the poor. During the winter of 1799, she was indefatigable in her attentions to the poor; she exerted herself to procure work for her widows, and occupied much of her time in cutting it out, and preparing it for them. The managers of the widow's society had each a separate district; and Mrs. Graham, as first directress, had a general superintendence of the whole. The society for the relief of poor widows with small children, having received a charter of incorporation, and some pecuniary aid from the legislature of the state, the ladies who constituted the board of direction, were engaged in plans for extending their usefulness, and she took an active part in executing such plans. The society purchased a small house, where they received works of various kinds for the employment of their widows. They

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opened a school for the instruction of their orphans, and many of her former pupils volunteered their services, taking upon themselves, by rotation, the part of instructrs. Besides establishing this school, Mrs. Graham selected some of the widows best qualified for the task, and engaged them, for a small compensation, to open day schools for the instruction of the children in distant parts of the city. She also established two Sunday schools, one of which she superintended herself, and the other she placed under the care of her daughter.

Whenever she met with Christians sick and in poverty, she visited and comforted them; and, in some instances, opened small subscription lists, to provide for their support. She attended, for some years, at the almshouses, for the instruction of the children there, in religious knowledge. The winter of 1805 was unusually severe: the river Hudson was shut by frost as early as November: fuel was, consequently, very dear, and the poor greatly suffered: and to their temporal and spiritual wants, she paid the greatest attention, by the distribution of Bibles, and the printing and the circulation of moral and religious tracts. On the 15th of March, 1815, the female subscribers, in order to make proposals for providing an asylum for orphan children, met at the city hotel. Mrs. Graham was called to the chair, a society organized, and a board of direction chosen. Mrs. Hoffman was elected the first directress of the Orphan Asylum Society. Mrs. Graham continued in the office of first directress of the Widow's Society, but felt also much interest in the success of the Orphan Asylum Society; and herself, or one of her family, taught the orphans daily, until the funds of the institution were

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sufficient to provide a teacher and superintendent. For several years it was customary for Mrs. Graham to visit the hospital; and she directed her attention particularly to cases of insanity.

In the winter of 1807, when the suspension of commerce, by the embargo, rendered the situation of the poor more destitute than ever, Mrs. Graham adopted a plan best calculated, in her view, to detect the idle applicants for charity; and, at the same time, to furnish employment for the more worthy among the female poor. She purchased flax, and lent wheels, when such applicants had none: such as were industrious, took the work with thankfulness, nd were paid for it; those who were beggars by profession, never kept their word by returning for the flax or the wheel: the flax thus spun was afterwards woven, bleached, and made into tablecloths for family use. In the year 1811, some gentlemen of New York established a Magdalen Society; they elected a board of ladies, requesting their aid to superintend the internal management of the Magdalen house: this board chose Mrs. Graham their presiding lady, which office she held until her decease; and its attending duties she discharged with fidelity and zeal. In 1812, the trustees of the Lancasterian school, solicited the attendance of several pious ladies, to give catechetical instruction to their scholars, one afternoon in every week. Mrs. Graham attended regularly to that duty. In the spring of 1814, she was requested to unite with some ladies, in forming a society for the promotion of industry among the poor; and to that object she afforded her best support. But the termination of such varied and important labours now appeared to approach. For

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some weeks previous to her last illness, she was favoured with unusual health, and much enjoyment of religion. She was greatly delighted at the success of missionary and Bible societies. She spoke with much affection of Mr. Gordon, Mr. Lee, and Mr. May, with whom she had been acquainted, when in New York, on their way to missionary stations in India. For Mr. Robert Morrison, whom she had seen in 1807, on his way to China, she entertained a very high regard. She was much pleased with the solid talents, ardent piety, and persevering zeal, which she discerned in his character. On the two Sabbath days preceding her last illness, she partook of the communion, and was much engaged in religious exercises. On Tuesday, the 19th, she complained of not feeling well, and kept her room; on Thursday, her disorder proved to be a cholera morbus, and her children sent for a physician; and the 24th of July, 1814, "her spirit winged its flight from a mansion of clay, to the realms of glory; while around the precious remnant of earth, her family and friends stood weeping, yet elevated by the scene they were witnessing." Thus she departed in peace, not trusting in her own wisdom or virtue, like philosophers of Greece and Rome;—not even like Addison, calling on the profligate to see a good man die; but, like Howard, afraid that her good works might have a wrong place in the estimate of her hope:—her chief glory was that of a sinner saved by grace. Her writings have been published since her death, in one volume, 12mo.



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## GRANT.

Mrs. Grant, whose maiden name was Campbell, was born at Glasgow, Scotland, on the 22d February, 1756. When a child, she accompanied her father to this country, and spent a considerable time in the interior of New York. She afterwards returned to Scotland, and in 1779 was married to the Rev. Mr. Grant of Laggan, by whom she had a numerous family. On the death of her husband, she was obliged to have recourse to her pen for a subsistence. In 1803, she published "The Highlanders, and other Poems;" in 1808, "Memoirs of an American Lady;" and shortly after "Letters from the Mountains," which has reached a fourth edition. In 1811, "Essays on the Superstitions of the Highlands of Scotland," and aferwards, "Popular Models, and Impressive Warnings, for the Sons and Daughters of Industry," 2 vols. All her works have merit, and have been well received.

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## GREY.

Jane Grey, a young and accomplished female of royal descent, eldest daughter of Henry Grey, marquis of Dorset, afterwards duke of Suffolk, was born at Broadgate, Leicestershire, in the year 1535. On the side of her mother, she was allied to the house of Tudor, but she was much more illustrious for her virtues, than elevated by her high descent. To a form the most lovely, and to features the most engaging, was united a mind replete with every attractive grace: her disposition was

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mild, her heart susceptible, and she might, with justice, be called the admiration of the age. In very early life, she gave wonderful proofs of the greatness of her mind; and was regarded superior to her cousin, Edward the Sixth.

Her father, the marquis of Dorset, was a literary man. His chaplains, Harding and Aylmer, both eminent for learning, he employed as tutors to his daughter. Under their tuition, she made a wonderful proficiency; she wrote and spoke her own language elegantly, and with great correctness; and was a perfect mistress of the Italian, French, Latin and Greek tongues. She also acquired a perfect knowledge of the Hebrew, Chaldee, and Arabic. She reasoned and spoke upon subjects of the greatest importance, to a degree which surprised and delighted even the literati of the day. Her parents appear to have been, from her own statement, singularly severe in their behaviour towards her. This circumstance, united with the kindness of Aylmer, accelerated her progress in those branches of literature, for which she was so justly celebrated; as, whenever she was mortified by the unkind and unmerited correction of her parents, she returned with double alacrity to the lessons of her instructer, and sought her happiness in perusing the works of Demosthenes and Plato.

Her relationship to the crown, and the intimacy of the marquis of Dorset with Edward the Sixth, brought her sometimes to court, where the young king frequently bestowed on her marks of favour.

The greatest portion of her time, however, appears to have been spent at her father's seat, at Broadgate, whence she was summoned by the deaths of her uncles

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Henry and Charles Brandon, when her father was created duke of Suffolk, in October, 1551. The dukes of Northumberland and Suffolk, upon the fall of the duke of Somerset, and the decline of the health of Edward the Sixth, in 1553, endeavoured to prevent that change in their fortunes, which they foresaw must happen on his demise. To accomplish this end, no other method was considered effectual, but a total change in the succession to the crown, and the transferring of it into their own families. Lady Grey was destined to be the prominent character in such revolution. Those qualities which endeared her to all with whom she was acquainted, united to her relation to the king, necessitated her to become the tool of ambition; and, on that very account she was married in May, 1553, to lord Guildford Dudley, fourth son of the duke of Northumberland.

Edward became gradually so much worse, that the duke of Northumberland thought it adviseable to carry his projects into execution. He, therefore, made his communications to the king, who, after making several objections, as the affair would injure his sisters, Mary and Elizabeth, Edward observed, that the lady Jane who was of the royal line, possessed surprising abilities—that her zeal for the reformation was unquestioned —and that he was bound to set aside all partialities of blood and nearness of relation, which were minor considerations, and ought to be overruled by the public good.

The king at last yielded; overlooked his sisters, and set aside his father's will; agreeably to which, a deed of settlement was drawn up by the judges, and was signed by his majesty, and all the lords of the council. Very

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shortly afterwards the king expired, which event the dukes of Suffolk and Northumberland found it necessary to conceal, that more time might be allowed them to gain the city of London, and get the consent of lady Jane, who was ignorant of the measures taken to secure her the crown. Mary, at this time, asserted her right to the throne; but the privy council insisted on the undoubted right of lady Jane to become their queen. This being accomplished, the duke of Suffolk solemnly opened to his daughter, the disposition the late king had made of his crown by letters patent, and the consent of the privy council, and the city of London, and concluded by acknowledging her as queen of England, on his knees; at which she was much astonished at their discourse, but not at all moved by their reasons, or in the least elevated by such unexpected honours, returned them the following answer: "That the laws of the kingdom, and natural right, standing for the king's sisters, she would beware of burdening her weak conscience with a yoke which did belong to them; that she understood the infamy of those who had permitted the violation of right to gain a sceptre; that it were to mock God and deride justice, to scruple at the stealing of a shilling, and not at the usurpation of a crown. Besides," said she, "I am not so young, nor so little read in the guiles of fortune, to suffer myself to be taken by them. If she enrich any, it is but to make them the subject of her spoil; if she raise others, it is but to pleasure herself with their ruins; what she adored but yesterday, is to-day her pastime; and, if I now permit her to adorn and crown me, I must to-morrow suffer her to crush and tear me to pieces. Nay, with what crown does she present me? a



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crown which hath been violently and shamefully wrested from Catharine of Arragon, made more unfortunate by the punishment of Anne Boleyn, and others that wore it after her: and why then should you have me add my blood to theirs, and be the third victim, from whom this fatal crown may be ravished, with the head that wears it? But in case it should not prove fatal unto me; and that all its venom were consumed, if fortune should give me warranties of her constancy, should I be well advised to take upon me these thorns, which would dilacerate, though not kill me outright; to burthen myself with a yoke, which would not fail to torment me, though I were assured not to be strangled with it? My liberty is better than the chain you proffer me, with what precious stones soever it be adorned, or of what gold soever framed. I will not exchange my peace for honourable and precious jealousies, for magnificent and glorious fetters. And, if you love me sincerely, and in good earnest, you will rather wish me a secure and quiet fortune, though mean, than an exalted condition, exposed to the wind, and followed by some dismal fall." She was at length, nevertheless, prevailed upon by the exhortations of her father, the intercession of her mother, the artful persuasions of Northumberland, and above all, the earnest desires of her husband, whom she tenderly loved, to yield her assent to what had been and was to be done. And thus, with a heavy heart, she suffered herself to be conveyed by water to the Tower, where she entered with all the state of a queen, attended by the principal nobility.

She was then proclaimed queen, but her reign was of short duration, for in nine days afterwards, Mary was

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proclaimed in London. Queen Mary was no sooner proclaimed, than the duke of Suffolk, who then resided with his daughter in the Tower, went to her apartment, and, in the softest terms he could, acquainted her with the situation of their affairs, and that, laying aside the state and dignity of a queen, she must again return to that of a private person: to which, with a settled and serene countenance, she made this answer: "I better brook this message, than my former advancement to royalty: out of obedience to you and my mother, I have grievously sinned, and offered violence to myself. Now I do willingly, and as obeying the motions of my soul, relinquish the crown, and endeavour to salve those faults committed by others, by a willing relinquishment, and ingenuous acknowledgment of them." Thus ended her reign, and she now hoped again to enjoy the charms of retirement. But such delights were not allowed her. She was soon after conveyed to a prison, and there, with her beloved husband, she was confined; who, in the same year, 1553, was taken with her to Guildhall, convicted of high treason, and had sentence of death pronounced upon them. This was, indeed, a trial for her goodness, virtue, and piety, for which she was so strikingly eminent, and which supported her in the sunset of life, and enabled her to display that firmness, dignity, and resignation, with which she ascended the scaffold.

The day appointed for the execution of lady Jane and lord Dudley, was the 12th of February, 1554. The fatal morning having arrived, her husband was desirous to take a long farewell of his beloved wife; but she declined, saying, "Such a meeting would rather add to

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his afflictions, than increase that quiet wherewith they had possessed their souls for the stroke of death; that he demanded a lenity, which would put fire into the wound, and it was rather to be feared that her presence would rather weaken than strengthen him; that he would do well to remit this interview to the other world; that there, indeed, friendships were happy, and unions indissoluble; and that theirs would be eternal, if they carried nothing with them of terrestrial, which might hinder them from rejoicing." She expressed all the affection that was possible, when she was witness to his being led to the scaffold, but very soon overcame it, when she remembered what a very short separation she was to endure. All she could do, was to take a farewell of him out of the window, as he passed to that spot, on which he so meekly endured his unmerited punishment. Previous to her being led to execution, she wrote three short sentences in her table-book, in Greek, Latin, and English; which book, upon his entreaty, she presented to Sir John Bridges. The sense of the Greek sentence was: "If his slain body shall give testimony against me before men, his most blessed soul shall render an eternal proof of my innocence in the presence of God." The Latin sentence was to this effect: "The justice of men took away his body, but the divine mercy has preserved his soul." And the English sentence ran thus: "If my fault deserved punishment, my youth at least, and my imprudence, were worthy of excuse. God and posterity will show me favour." She was led out by the lieutenant of the tower to the place of her punishment, by the white tower, when she was attended by Mr. Feckenham, but did not give much heed to his con-

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versation, but kept her eyes steadfastly on a book of prayers she held in her hand. After some short recollection, she saluted those who were present with a countenance perfectly composed; then taking leave of Mr. Feckenham, she delivered the following speech: "My lords, and you good christian people which come to see me die, I am under a law, and by that law, as a never-erring-judge, I am condemned to die, not for any thing I have offended the queen's majesty, for I will wash my hands guiltless thereof, and deliver to my God a soul as pure from such trespass, as innocent from injustice, but only for that I consented to the thing I was forced unto, constraint making the law believe I did that which I never understood.

"Notwithstanding, I have offended Almighty God, in that I have followed overmuch the lust of my own flesh, and the pleasures of this wretched world; neither have I lived according to the knowledge that God hath given me, for which cause God hath appointed to me this kind of death, and that most worthily according to my deserts; howbeit, I thank him heartily, that he hath given me time to repent of my sins in this world, and to reconcile myself to my Redeemer, whom my former vanities had in a great measure displeased. Wherefore, my lords, and all you good christian people, I most earnestly desire you all to pray with me, and for me, while I am yet alive, that God of his infinite goodness and mercy will forgive my sins, how numberless and grievous soever against him: and I beseech you all to bear me witness that I here die a true christian woman, professing and avouching from my soul that I trust to be saved by the blood, passion, and merits of Jesus Christ

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my Saviour only, and by no other means, casting far behind me all the works and merits of mine own actions, as things so short of the true duty I owe, that I quake to think how much they may stand up against me."

Having delivered this speech, she kneeled down, and repeated the fifty-first psalm in a most devout manner; after which she stood up, and gave her gloves and her handkerchief to her waiting women, and her prayer-book to Sir John Bridges. On her untying her gown the executioner offered to assist her, but she desired him to let her alone, and turning herself to her women they helped her off with it, and gave her an handkerchief to bind about her eyes. The executioner kneeling down requested her forgiveness, which she most willingly gave him. Upon this he desired her to stand upon the straw, which bringing her within sight of the block, she said, "I pray despatch me quickly." Then kneeling down she asked, "Will you take it off before I lay me down?" to which the executioner replied, "No, Madam." She then tied her handkerchief about her eyes, and feeling for the block, said, "What shall I do? where is it?" Upon which, one of the standers-by guiding her to it, she laid her head down upon the block, and stretched herself forward, and said, "Lord, into thy hands I commend my spirit;" and immediately the executioner at one stroke severed her head from her body. Thus resigned, this interesting and pious woman gave her pure spirit into the hands of her heavenly Father; and is now possessing a crown incorruptible, and that fadeth not away.

The smallest remains of this incomparable person being precious, we shall insert the following verses, written by her in the place of her confinement.

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Non aliena putes homini quæ obtingere possunt:
Sors hodierna mihi cras erat illa tibi.

In English—

Think not, O mortal! vainly gay,
That thou from human woes art free:
The bitter cup I drink to day,
To-morrow may be drunk by thee.

Deo juvante nil nocet livor malus,
Et non juvante, nil juvat labor gravis,
Post tenebras spero lucem.

In English—

Endless all malice, if our God is nigh;
Fruitless all pains, if he his help deny;
Patient I pass these gloomy hours away,
And wait the morning of eternal day.

Though history affords many instances of cruelty which shock the feelings of humanity, there is no one which produces a similar effect to that which is excited by the death of Lady Jane Grey; and it is scarcely possible to reflect upon the savage barbarity of Mary, without horror and detestation agitating the heart. That youth and beauty, innocence and virtue, should have been sacrificed to gratify revenge and spleen, was an act of iniquitous injustice scarcely to be paralleled; and if not too fully authenticated, could not be believed. The character of Lady Jane was so transcendantly amiable, her manners were so unassuming, her disposition so mild, that it seems almost impossible that she could have excited a transient displeasure; but completely de-

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monisc must have been that being, who could deprive her of life. Whether we view her in the character of a wife, or a daughter; whether we behold her confined in a prison or elevated to the dignity of a queen, still she appears formed to excite admiration and affection, by the sweetness of her temper and the comprehensive powers of her mind.

Besides her writings already quoted, there are three Latin epistles to Bullinger, printed in the Epistolæ ab Ecclesiæ Helveticæ reformatoribus vel ad eos scriptæ," 1742, 8vo. Bayle also ascribes to her pen "The Complaint of a Sinner," and "The Devout Christian." A book entitled "The Precious Remains of Lady Jane Grey," 4to. was published directly after her execution; and letters and other pieces ascribed to her may be found in Fox's Martyrology.

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## GRIFFITH.

Elizabeth Griffith, an ingenious and amusing writer, was a native of Wales. She was married in early life, to Richard Griffith, Esq., a gentleman of small fortune in Ireland. Her first literary performance was entitled "The Letters of Henry and Frances," which is said to contain the genuine correspondence of her husband and herself, before and sometime after their marriage. The next she gave to the world was entitled, "Memoirs of Ninon de l'Enclos," collected from different authors, digested and translated from the French, with her letters to St. Evremond and the Marquis de Sevigne; interspersed with a variety of original matter

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notes, and many judicious comments from her own pen. This task was a hazardous one, but she conducted herself so admirably through it, that it afforded a just occasion for the following distich.

"Whilst Ninon's spirit kindles all love's fire,
Thy moral chastens every loose desire."

She next wrote in conjunction with her husband two novels in letters, four volumes; the first and second entitled "Delicate Distress" by Frances; the third and fourth, "The Gordian Knot" by Henry. To these succeeded two novels from her own pen, entitled, "Lady Barton" and "Lady Juliana Hartley," besides some Dramas which had various success. But the performance which reflected the highest honour upon Mrs. Griffith, was "The Morality of Shakspeare's Drama illustrated." In the comments and reflections which are made upon this immortal bard's productions, she has manifested a thorough knowledge of the human heart, an elevation of sentiment, a refinement of ethics, a devout sense of religion, and a just notion of the duties of life. This amiable and interesting woman closed her earthly career, in the county of Kildare, Ireland, in the year 1793, leaving a memory completely unspotted, and a name universally admired.

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## GROUCHY.

Sophia Grouchy, sister of Marshal Grouchy, and widow of the celebrated philosopher Condorcet, was care-



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fully educated, and cultivated literature with success. She was the translator of two works of Smith's into French, viz. "The Theory of Moral Sentiments," and "Dissertations on the Origin of Languages." The latter also contains eight "Letters on Sympathy," in which she supplies some omissions of the author, whom she examines, modifies and often combats. Her translation is remarkable for the eleganee and purity of its style, the ideas and severity of philosophical language. She died in 1822, universally regretted.

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## GUYON.

Jean Marie Bouviere de la Mothe Guyon, the friend and preceptress of the celebrated Fenelon, archbishop of Cambray, was descended of a noble family, and born at Montargis, April 13, 1648. She was educated in a convent of Ursalines, and would have taken the veil, but was obliged by her father to give her hand to a country gentleman of the name of Guyon. At the age of twenty-eight she became a widow, with three children. The first years of her widowhood she devoted herself to the regulation of her domestic affairs, and the education of her children. In the midst of these laudable cares she was seized with a spiritual impulse, and gave herself up to the cultivation of mystical devotion, which has obtained the name of quietism, the leading distinction of which is a passive abandonment to what are deemed divine impulses, and a complete renunciation of self, the silence of the soul, and the annihilation of all earthly cares and emotions. The fame of

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her conversion and doctrines having reached Paris, calumny made such a representation of her conduct, that in 1688 she was shut up by the king's order in a convent. Through the intercession of Madame Maintenon, who became her friend, if not her disciple, she soon obtained her liberty, and even appeared at Versailles, and St. Cyr. Such were the attractions of her insinuating eloquence, and tender and ardent devotion, that several of the first ladies of the court began to profess her opinions, and she ended in the conquest of the illustrious Fenelon. His patronage however, could not protect her from the rigid ecclesiastics, headed by Bossuet, who caused thirty-four articles to be drawn up in condemnation of the system of Quietism, which, in 1695, she was obliged to sign in her retreat at the monastery at Meaux. She, however, returned to Paris, when her zeal again leading her to make proselytes, she was finally confined in the Bastile, from which she was liberated in 1702, and retired to Blois; where she passed the rest of her life in the private exercise of a devotion which, although the result of a heated imagination, was certainly sincere. The walls of her chamber, the tables and furniture, were covered with numerous verses, which, after her death, were collected and published under the title "Cantiques Spirituels, ou d'Emblemes sur l'Amour Divin;" her works consist of "Reflections et Explications concernant la Vie Interieure," twenty volumes; "Discours Chretiennes," two volumes; "Letters to Several Persons," four volumes; "Her Life," written by herself, in three volumes; "Visitations," two volumes; "Opuscules," two volumes. She died in 1717. Some of her poems

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have been translated by the gifted but unhappy Cowper, and appear in the 4to. edition of his works.

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## HAMILTON.

Elizabeth Hamilton, author of "Letters on Education," was born in Belfast, Ireland, July 25th, 1758. At an early age, she was distinguished for sound sense, and a discriminating judgment. From the age of thirteen she had recourse to her pen for amusement, and her effusions, although chiefly in verse, are marked with rigorous conception, and a lively imagination. Her first publication, entitled the "Hindoo Rajah," in four volumes, was favourably received, and was soon afterwards followed by a work entitled "The Modern Philosophers," in three volumes. Flattered by the reception of these works, she then laid the foundation of another work which promises to be permanently and extensively useful. The first volume of this work, entitled "Letters on Education," appeared in 1801. In these "letters," the most admired of all her productions, and on which rests her literary fame, Miss Hamilton shows that she has studied the history of the human mind, as well as the best moral and metaphysical writers, and has added new value to their knowledge, by rendering it practically useful: she has likewise explained how the knowledge of metaphysics can be made serviceable to the art of education; how the doctrine of the association of ideas may be applied in early education to the formation of the habits of the temper, and of the principles of

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taste and of morals. She has likewise shown, how all that metaphysicians know of sensation and abstraction, can be applied to the cultivation of the attention, the judgment and the imaginations of children.

She has also done much in awakening the attention of mothers, and directing their enquiries rightly—much by exciting them to reflect upon their own minds, and to observe what passes in the minds of their children: she has opened a new field of investigation to women—a field fitted to their domestic habits,—to their duties as mothers, and to their business as preceptors of youth to whom it belongs to give the minds of children those first impressions and ideas which remain the longest, and which influence them often, the most powerfully, through the whole course of life.

The tract on Pestalozzi, which appeared in 1815, was the last work by this pious and moral writer. From this period her health, which had always been delicate, now rapidly declined, and bid defiance to the best medical aid. After two or three unsuccessful trials of the Harrowgate spa, with her usual promptitude of decision, she pronounced her malady mortal; and having adjusted all her worldly concerns, prepared, without a murmur, for approaching dissolution. During some weeks she lingered perfectly sensible to the progress of decay. The piety she had so long cherished did not desert her in these awful moments: the few words she articulated were expressive of resignation to the divine will, of affection for her surviving friends, of aspirations for happiness and immortality. Her last moments of existence were exempted from severe suffering: she sunk into



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slumber that prefigured death, and finally, without a struggle, breathed her last on the 23d of July, 1816, in her fifty-ninth year. Besides the above-mentioned works, Miss Hamilton published "Life of Agripina" three volumes; "Letters on the Formation of the Religious and Moral Principle," two volumes; "The Cottagers of Glenburnie;" "Popular Essays," two volumes, &c.

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## HYPATIA.

Hypatia was the daughter of Theon, who, distinguished for his astronomical knowledge, presided over the celebrated academy of Alexandria in Egypt, towards the latter end of the fourth century. Hypatia, who early manifested extraordinary capacity and acuteness of mind, was educated by her father in all the learning of the times, and initiated into the abstruse sciences; while, to a profound erudition, she added all the graces, charms, and accomplishments of her sex. Her endowments, and progress in every branch of learning and knowledge, is established by the concurrent testimony of a crowd of contemporary writers, both civil and ecclesiastical, by whom she is said to have surpassed her father in astronomical skill, and to have excelled in general learning, the philosophers of her time. Synesius, Socrates, Philostorgius, Damascius, Nicephorus, Gregoras, Callistus, Photius, Suidas, and Hesychius, have, with others, spoken of the extraordinary learning and genius of Hypatia. By Socrates, an ecclesiastical historian, and, consequently, an unsuspected witness, she is expressly said to have outstripped in learning, all

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the philosophers of her age, "*and those of every other age.*" This testimony is corroborated by Nicephorus, also an ecclesiastical writer. By Philostorgius it is likewise affirmed, that she surpassed her father in astronomical knowledge. Suidas also mentions, with high commendation, two books written by her—one on the astronomical canon of Diophantus; the other, on the coni of Appollonius. By him it is likewise averred, that she not only excelled her father in astronomy, but that she likewise understood all the other parts of philosophy. Her illustrious qualities, and singular talents, recommended her, on the death of her father, as his successor in the Platonic or Alexandrian school, in which a woman filled, with honour, the chair that had been occupied by Hamonius, Hierocles, and the most eminent scholars of the age; and this at a period, when Alexandria, and other parts of the Roman empire, abounded with learned men. "In this situation," says Socrates, "she explained to her hearers, the several sciences comprehended under the general name of philosophy; while disciples from all parts flocked to her lectures." It is said by Suidas, that she explained and illustrated to her auditors, with equal perspicuity and precision, the various tenets of every philosophical sect; each of which, he adds, had previously been considered as a sufficient province to exercise the diligence of any one man consummate in letters. The numerous disciples of Hypatia, who was emphatically termed the *philosopher*, were united to each other, and to their fair preceptress, in the strictest bonds of friendship and benevolence: they styled themselves *companions* or *fellows*, as was customary at Athens, and other seminaries of learning.

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Among them may be mentioned Synesius, a native of Cyrene, in Africa, on the borders of Egypt, to which having travelled, as to the fountain head of science, he enrolled himself among the disciples of Hypatia, in the Alexandrian school, where he made a rapid progress in every branch of learning and philosophy. The great talents, and universal knowledge of Synesius, were celebrated by the writers of his age, particularly by Nicephorus, Gregorus, patriarch of Constantinople, by Suidas, Protius, and others.

Synesius, afterwards consecrated bishop of Ptolemais, bore, on various occasions, a grateful testimony to the learning and virtues of Hypatia. "Salute," says he, in a letter to his brother, Euoptius, "the most honoured and the most beloved of God, the philosopher, and that happy fellowship which enjoys the blessings of her divine voice." In another letter, he speaks of Egyptus, "who sucked in the seeds of wisdom from Hypatia." Also, in writing to Olympius, he thus expresses himself: "I suppose these letters will be delivered by Peter, which he will receive from that sacred hand. I sent them from Pantapolis, to our common instructress, and she will entrust them with whom she thinks fit; which, I am sure, will be to one that is well known to her." In a letter addressed to Hypatia, he desires her to direct a *hydroscope*, such as he describes, to be made and purchased for him. A celebrated silver *astrolabe*, presented by him to Peonius, a man excelling, both in philosophy and arms, he declares to have been perfected by the direction of Hypatia. He also, in a long epistle, sent to his preceptress with two books, informs her of his reason for having written them. The one was a mystical

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treatise on dreams; the other an ingenious apology for learning: on the latter he entreats her judgment, being resolved not to publish it but with her approbation. He likewise tells her, that she is the first one among the Greeks, or rather the heathens, to whom he has communicated these productions. "To complete," says he, "the sacred number *three*, I shall add to these an account of the astrolabe presented to Peonius." To the respect and gratitude of her disciples, and to the praise of learning and talents, Hypatia added the esteem of the public: the purity of her manners, and the dignified propriety of her conduct, commanded general reverence and regard.

She was consulted by the magistrates in all cases of difficulty and importance, and her decisions were uniformly observed. She frequented the societies of men, and lived in the midst of their schools and assemblies, with an unblemished reputation. The lustre of her talents and attainments was softened by the unassuming simplicity of her manners; and the fascinations of her personal attractions chastened by the purity of her conduct. Modest, but not timid; firm, without arrogance or hardness, she received unembarrassed, the honours and distinctions paid to her singular endowments. She was visited, admired, and caressed, by the governors, the nobles, and magistrates; by the learned, the ingenious, and the curious. Her extraordinary attainments, amiable qualities, and personal beauty, procured her the addresses of the most eminent men of the age, who sought her in marriage; by some, it is said, that she became the wife of the philosopher Isidorus, but the truth of this report appears uncertain: it is affirmed by Suidas,

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that she died unmarried. The austerity of her manners among her disciples, suppressed in their birth, those emotions to which her beauty gave rise, and preserved her from the insinuations of passion. A true professor of the Platonic school held wisdom and virtue only to be beautiful, and the conquest of the passions the only meritorious fortitude: that corporal symmetry and loveliness, were but a faint transcript of the divine charm of mental excellence, was their favourite principle. By the refinements of her precepts, and the severity of her behaviour, the fair academician silenced the presumptuous wishes of those among her scholars, who had not yet become adepts in the sublime doctrines of the founder of their sect.

While Hypatia thus flourished the brightest ornament of the schools, Orestes, under the emperor Theodosius, governed Alexandria, of which Cyril was bishop or patriarch. Orestes, whom his rank and education had qualified to judge of the admirable qualities of Hypatia, treated her with distinguished respect and attention; visiting her frequently, and delighting in her conversation. Cyril, who cherished against Orestes an inveterate hatred and jealousy, observed this intercourse with a malignant eye: he had been elevated to the patriarchal throne by sedition and tumult, in opposition to Timothy, an archdeacon of but little reputation: was of a turbulent, ambitious, and intolerant temper, and had, by his usurpations on the civil authority, and prying scrutiny into the actions of the governor, incurred his suspicion and dislike.

A sedition had been excited against Orestes by Hierax, a pedagogue, or schoolmaster, and implicit disciple

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and partizan of Cyril, by whom he was encouraged and protected. Hierax afterwards appearing at the theatre, when the governor was present, the Jews accused him as a disturber of the public peace, and a sower of mischief. Cyril, in revenge, banished the Jews from the city, where, from the time of Alexander, they had, to the great advantage of the state, lived undisturbed in opulence and prosperity. Orestes, incensed at the temerity of Cyril, and at the injury which the city was likely to sustain, laid the affair before the emperor. Cyril, conscious of the unpopularity of his conduct, the citizens taking part with the governor, began to be alarmed, and made overtures towards a compromise and reconciliation. Orestes, aware of his character, received his advances with coldness; the enmity became more inveterate, and, in its consequences, prepared the way for a fatal catastrophe, of which Hypatia was the destined victim. Certain monks, residing in the Nitrian mountains, among which they possessed numerous monasteries, flocked to the city, where, encountering the governor in his chariot, they reviled and abused him, using in their rage, among other epithets of reproach, those of sacrificer and heathen. Orestes, not doubting to whose agency he was indebted for this public outrage, cried out that he was a Christian, and had been baptized by Atticus at Constantinople. Regardless of this attestation, the monks continued to insult him, while Ammonius, one of the most furious, hurled at him a stone, which, wounding him on the head, covered him with blood. The guards, with a few exceptions, terrified at this violence, deserted their master, lest they should share his fate, and concealed themselves in the

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crowd. The citizens of Alexandria, with more loyalty and courage, rose in defence of their governor, and having seized Ammonius, put his companions to flight. The ringleader being dragged before Orestes, was, in conformity to the laws, sentenced to expire on the rack. The party of the governor, and that of the patriarch, laid before the emperor, on this occasion, their several complaints; while the latter, having received the body of Ammonius, deposited it in one of the churches, with a panegyric on his courage, and sufferings in the cause of truth; and, changing his name to Thaumasius, he ordered him to be considered as a martyr. The more moderate among the Christians, convinced that Ammonius had but suffered his deserts, justly disapproved of the zeal of their patriarch, who, Orestes having escaped his vengeance, still thirsted for a victim. The favour of Hypatia with the governor, who took a pleasure in testifying his respect for her talents, rendered her obnoxious to the rage and bigotry of his enemies, who accused her of obstructing an accommodation between the civil and ecclesiastical powers. A conspiracy, headed by Peter, a lecturer, and a furious zealot, was therefore formed against her. Laying in wait for her, they seized her on returning from a visit, dragged her from her chair, and, having hurried her to a church called Cæsar's, barbarously stripped her, and murdered her with tiles; when, tearing her body in pieces, they consumed it to ashes in a place called Cinaron. This violation of the laws of humanity, and horrible mockery of religion, was committed during the time of a solemn fast, and is attested by Socrates, Nicephorus, Suidas, Dumascius, and Hesychius, who add, that Cyril, a pre-

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tender to letters, and emulous of fame, was jealous of the talents and reputation of Hypatia, whose destruction he had solemnly avowed. In the life of Isidorus, by Photius, it is related, that the patriarch, passing by the residence of the female philosopher, and observing an extraordinary concourse of persons who thronged her doors, some appearing to be entering, and others coming from the house, inquired into the cause of this crowd, and was informed in reply, that this was the habitation of the philosophical Hypatia, to whom the people flocked to testify their respect. The priest, seized with a pang of envy too poignant to be concealed, from that moment meditated her destruction. The emperor, when informed of the tragical fate of this incomparable woman, manifested great concern, and threatened the assassins with the just recompense of their crime; but, at the intreaties of his friends, whom Edesius had corrupted, was induced to suffer them to escape; by which means, it is added, he drew vengeance on himself and his family. The murder of Hypatia, whose name posterity has consecrated, was perpetrated in the fourth year of the episcopate of Cyril, (Honorius being the tenth, and Theodosius the sixth time, consuls,) during Lent, in the month of March, in the year 415.

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## KERALIO.

Madame de Keralio, a lady who possesses a considerable share of literary reputation, is a native of Paris, in which city she was born in 1758. She has translated several works from the English, among which are "Swineburne's Travels;" "Carr's Tour," and "Dodsley's Fa-



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bles." From the Italian she has given a version of Galuzzi's "History of the Grand Dutchy of Tuscany, under the Medici family." She is the author of a "History of Queen Elizabeth" in five volumes; "Amelia and Caroline," in five volumes; "Rose and Albert," three volumes; "Alphonso and Matilda," four volumes; and "Adelaide," two volumes. She has also edited a collection of the best French works, composed by "Women," fourteen volumes.

## LAFITE.

Mary Elizabeth de Lafite, a learned French lady, was born at Paris in 1750, and died at London in the year 1794. She published "Reponses à Démêler ou Essai d'une Maniere d'éxercer l'attention;" "Entretiens, Drames, et Contes Moraux, à l'usage des Enfans," two volumes, dedicated to the queen of England, and several times reprinted. She also translated into French, some of the works of Wieland, Gellert, and Lavater.

## LAMBERT.

Ann Therese Lambert, a literary lady of considerable talent, was born at Paris in the year 1647; she was married in her nineteenth year to Henri Lambert, Marquis de St. Bris. This union being afterwards dissolved by the death of her husband, she employed the large fortune left her, in patronizing learning and learned men, to whom her mansion was always accessible. After her decease, her own writings were collected and

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published in two volumes; they consist principally of "Avis d'une Mere à son Fils et à sa Fille;" "Traité de l'Amitié;" "Nouvelles Reflexions sur les Femmes;" "Sur la Vieillesse;" "La Femme Hermite," &c. These works are all marked by much taste, sense, and good feeling. Madame Lambert died at Paris in 1733, at the advanced age of eighty-six.

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## LENNOX.

Charlotte Lennox, a lady long distinguished for her genius and literary merit, and highly respected by Dr. Johnson and Mr. Richardson, was born in the year 1720. Her father, Col. James Ramsay, was lieutenant-governor of New York, who sent her over, at the age of fifteen, to England, to an opulent aunt, there to be educated. Her father died soon after, and from that time she supported herself by her literary talents, which she always employed usefully.

She published in 1751, "The Memoirs of Harriet Stuart," and in 1752, "The Female Quixotte." In the latter of these novels, the character of Arabella is the counter part of Don Quixotte. Dr. Johnson wrote the dedication to the "Earl of Middlesex." In 1753, she published "Shakspeare illustrated." This work consists of the novels and histories on which the plays of Shakspeare are founded, collected and translated from the original authors; to which are added critical notes. In 1756, she published "The Memoirs of the Countess of Berci, taken from the French," two volumes; and "Sully's Memoirs" translated, three volumes, 4to; which have

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since been frequently re-printed in five volumes 8vo., and are executed with no small ability. In 1757, she translated "The Memoirs of Madame Maintenon." In 1758, she produced "Philander," and "Henrietta;" the last a novel of considerable merit, in two volumes, 12mo.; and in 1760, with the assistance of the earl of Cork and Orrery, and Dr. Johnson, she published a translation of "Father Brumoy's Greek Theatre," three volumes, 4to. In 1761, she commenced the publication of the "Ladies Museum;" two years afterwards she published "Sophia," two volumes, 12mo. Her last performance, not inferior to any of her former in that species of composition, was "Euphemia," a novel, 1790, four volumes, 12mo.

In 1775, Dr. Johnson assisted her in drawing up proposals for an edition of her works, in three volumes, 4to.; but it does not appear to have been published. Dr. Johnson had such an opinion of Mrs. Lennox, that on one occasion, not long before his death, he went so far as to prenounce her talents as a writer, superior to Mrs. Carter, Miss Hannah More, and Miss Burney. She died January 4, 1804.

## MACAULEY.

CATHARINE MACAULEY. This lady, who by her writings and the powers of her mind, has reflected so much credit on her sex and country, was born in England, about the year 1733, at Ollantigh, in Kent, the seat of her father, John Sawbridge, Esq. During her infancy, her mother died, and she was left with an elder sister to be brought up by a governess, a person but ill qualified for the charge.

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Under the superintendence of this woman, they grew together, while their minds and characters, as directed by other circumstances; took a different turn. The eldest daughter, whose temper was placid and amiable, while she improved in health and strength, derived amusement from her baby-house, and from the customary avocations of her sex and age. But Catharine found nothing to interest her attention in her sister's pursuits; active and curious, she thirsted for knowledge, and her dolls could give her no information. The books which were put into her hands entertained her for a time, while they interested her imagination, and gratified her taste for novelty: but at length she became satiated with fairy tales and romances, which afforded not aliment sufficiently substantial to satisfy the cravings of her inquiring mind. Having found her way into her father's well-furnished library, she became her own purveyor, and rioted in intellectual luxury. Every hour in the day, which no longer hung heavy upon her hands, was now occupied and improved. She first made choice of the periodical writers, the Spectator, Rambler, Guardian, &c., who, in treating of morals and manners, led her to reflection, while they opened and strengthened her mind. As she advanced in age, her studies took a wider range: she grew attached to history, and dwelt with delight and ardour on the annals of the Greek and Roman republics. Their laws and manners interested her understanding, the spirit of patriotism seized her, and she became an enthusiast in the cause of freedom.

The heroic characters and actions with which this period of history is intermingled and enlivened, seldom fail to captivate the affections of a youthful and uncor-



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rupted heart. All other books were thrown aside; history became her darling passion, and liberty the idol of her imagination. Rollin's Ancient History, and his account of the Roman republic, first lighted up that spark in her mind, which afterwards blazed with so much fervour and splendour, and which gave the tone to her sentiments and character through the subsequent periods of her life. To a spirit thus excited, retirement, by concentrating its force, added strength: the world with its lax principles and vicious habits, had not yet broken in upon the gay mistakes of the just expanding heart, enamoured of truth and virtue, and ignorant of the difficulties which retard and obstruct their progress.

Oh youth! the lovely source of generous errors! From early habits of seclusion, it became the choice of Catharine: ordinary amusements and occupations were tasteless to a spirit wrought to higher views and purposes: great delicacy, talents and sensibility, united in the female mind, rarely fail to inspire a distaste for common intercourse. From the world of frivolity, flattery, and dissipation, she shrunk back to a more improving world of her own. In the course of her historical studies, the pictures of vice and turpitude which occasionally presented themselves, while they aroused her indignation, excited the astonishment of her inexperienced heart; the feelings of which were called forth, exercised and exalted.

The history of the despotism and tyranny of a few individuals, and the slavish subjection of uncounted millions, their passive acquiescence, their sufferings and their wrongs, appeared to her a moral problem, which she had no instruments to solve. She had yet to learn

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the force of prescription, of habit, and of association, the imitative and progressive nature of the human mind, and the complicated springs by which it is set in motion. She deeply reflected on the subject of government, with its influence on the happiness and virtue of mankind: she became anxious that the distance should be diminished that separates man from man; and to see extended over the whole human race those enlightened sentiments, equal laws, and equitable decisions, that might restore to its due proportion a balance so ill adjusted, and combine with the refinement of a more advanced age the simplicity and virtue of the earlier periods. Fraught with these ideas, and with a heart glowing with good will towards her species, she took up her pen, and gave to the most interesting portion of the history of her country a new spirit and interest.

A female historian, by its singularity, could not fail to excite attention; she seemed to have stepped out of the province of her sex; curiosity was sharpened, and malevolence provoked. The author was attacked by petty and personal scurrilities, to which it was believed her sex would render her vulnerable. Her talents and powers could not be denied; her beauty was therefore called in question, as if it was at all concerned with the subject; or that, to instruct our understandings it was necessary at the same time to charm our senses. "She is deformed, (said her adversaries, wholly unacquainted with her person,) she is unfortunately ugly, she despairs of distinction and admiration as a woman, she seeks, therefore, to encroach on the province of man."

"These were the notions" said a lady, (Mrs. Arnold,) afterwards intimately connected with the historian, "that

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I was led to entertain of Mrs. Macauley, previous to my introduction to her acquaintance. Judge then of my surprise, when I saw a woman elegant in her manners, delicate in her person, and with features, if not perfectly beautiful, so fascinating in their expression, as deservedly to rank her face among the higher order of human countenances. Her height was above the middle size, inclining to tall; her shape slender and elegant; the contour of her face, neck, and shoulders, graceful. The form of her face was oval, her complexion delicate, and her skin fine; her hair was of a mild brown, long and profuse; her nose between the Roman and the Grecian; her mouth small, her chin round, as was the lower part of her face, which made it appear to more advantage in front than in profile. Her eyes were as beautiful as imagination can conceive; full of penetration and fire; but their fire softened by the mildest beams of benevolence; their colour was a fine dark hazel, and their expression the indication of a superior soul. Infirm health, too often the attendant on an active and highly cultivated understanding, gave to her countenance an extreme delicacy, which was peculiarly interesting. To this delicacy of constitution was added a most amiable sensibility of temper, which rendered her feelingly alive to whatever concerned those with whom she was connected either by nature or by friendship."

In her friendships, we are told by this lady, she was fervent, disinterested, and sincere; zealous for the prosperity, and for the moral improvement, of those whom she distinguished and loved. She was earnest, constant, and eloquent in her efforts for rectifying the principles, and enlarging the minds of her friends and

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connexions. It was her favourite maxim, that universal benevolence, and a liberal way of thinking, were not only essential to the freedom and welfare of society, but to individual virtue, enjoyment and happiness.

In her twenty-seventh year, she was united to Dr. George Macauley, a physician of eminence and a man of worth. The sedentary life of Mrs. Macauley, united to a fondness for study, soon became injurious to her health, and, towards the latter end of the year 1777, her physicians thought the only chance there was of her recovery was the mild air of France. She accordingly set out for France, accompanied by Mrs. Arnold. On their arrival at Paris, she found her health so much improved, that in a few days, she collected around her, by her letters of introduction, an agreeable society.

Persons of the first rank and eminence, were gratified with the opportunity of paying their respects to a woman whose talents entitle her to distinction. Among the number of her visiters were the family of the Count de Sarsfield; the dukes of Harcourt and Laincourt; the Chevalier de Rigement; the Abbé Colbert; Madame Boccage; Lord Stormont, the English ambassador; Marmontel and the widow of Helvetius. After having remained in Paris six weeks, and the object of her journey had been accomplished, for her health and spirits were both restored, she returned to England, and engaged with fresh ardour in literary pursuits. Having been personally acquainted with the greater number of the celebrated Americans who had visited England, and in the habit of corresponding with most of them, Mrs. Macauley was very desirous of making a visit to the United States; a design which she executed in 1785. She visited

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nine of the thirteen states, by whom she was received with kindness and hospitality. She terminated her journey to the south, by paying her respects to General Washington, at his seat at Mount Vernon. Under the roof of this illustrious man, she remained three weeks; and continued to correspond with him during the remainder of her life.

It seemed to have been her intention, after her return to England, to have composed a history of the American contest; for which purpose she had been furnished by General Washington with many materials. It is to be regretted that thus qualified, she was, by the infirm state of her health for some years prior to her death, prevented from the execution of her plan. She resided during the greater part of the remainder of her life at Binfield, in Berkshire; where, after a tedious illness, attended by much suffering, she expired, June 22, 1791.

Mrs. Macauley when in tolerable health, was accustomed to be in her library by six in the morning: she was tenacious of the value of time, and solicitous for its improvement. Mrs. Arnold in her account of the private character of this lady, says, "as a wife, a mother a friend, neighbour, and the mistress of a family, she was irreproachable and exemplary. My sentiments of this amiable woman are derived from a long and intimate acquaintance with her various excellencies; and I have observed her in different points of view. I have seen her exalted on the dangerous pinnacle of worldly prosperity, surrounded by flattering friends, and an admiring world; I have seen her marked out by party prejudice as an object of dislike and ridicule; I have seen her bowed down by bodily pain and weakness; but never

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did I see her forget the urbanity of a gentlewoman, her conscious dignity as a rational creature, or a fervent aspiration after the highest degree of attainable perfection. I have seen her humble herself in the presence of her Almighty Father; and, with a contrite heart, acknowledging her sins and imploring his forgiveness; I have seen her languishing on the bed of sickness, enduring pain with the patience of a christian, and with the firm belief, that the light afflictions of this life are but for a moment, and that the fashion of the world will pass away, and give place to a system of durable happiness."

Her works are—"The History of England, from the accession of James I. to that of the Brunswick line," nine volumes, 4to. "A treatise on the Immutability of Moral truth," one volume, 8vo. "Letters on Education;" "Remarks on Hobbe's Rudiments of Government and Society;" "A modest Plea for the Property of Copy Right," one volume, 4to.; "Observations on Burke's Reflections on the French Revolution," &c.

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## MONTAGU.

Mary Wortley Montagu, a lady of great wit and literary talents, eldest daughter of the duke of Kingston, was born at Thoresby, in Nottinghamshire, about the year 1690. The first dawn of her genius opened so auspiciously, that her father resolved to cultivate the advantages of nature, by a sedulous attention to her early instruction. Under his superintendence, she acquired a knowledge of the Greek, Latin, French, and Italian languages. Her studies were afterwards super-

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intended by bishop Burnet, who fostered her superior talents with every expression of dignified praise. Her translation of the Enchiridion of Epictetus received his emendations. For so complete an improvement of her mind, she was much indebted to uninterrupted leisure, and recluse habits of life. In 1712, she was married to Edward Wortley Montagu, Esq., a gentleman of brilliant acquirements. He afterwards became a lord of the board of treasury, which circumstance introduced him to the court of George the First, and occasioned lady Mary to quit her retirement at Warncliffe. Her first appearance at St. James' was hailed with that universal admiration, which beauty, enlivened by wit, incontestibly claims; and while the tribute of praise, so well merited, was willingly paid in public to the elegance of her form, the charms of her conversation were equally unrivalled in the first private circles of the nobility. She was in habits of familiar acquaintance with Addison and Pope, who contemplated her uncommon genius, at that time, without envy. But in the versatility attached to human nature, Mr. Pope afterwards treated her with insolence and contempt. In the year 1716, he was appointed ambassador to Constantinople. Early in August, he set out upon his journey to that city, accompanied by lady Mary. Whilst on her journey, and residing in the Levant, she amused herself and delighted her friends, by a regular correspondence, chiefly directed to her sister, the countess of Mar, describing the manners and customs of the Turkish court; and the elegance of her language, the sprightliness of her observations, and the justice of her descriptions, have been universally admired. When she arrived at

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Constantinople, her active mind was readily engaged in the pursuit of objects so novel as those which the Turkish capital presented. Whilst they excited her imagination, she could satisfy her curiosity in her ideas of its former splendour as the metropolis of the Roman empire. Her classical acquirements rendered such investigations interesting and successful. Among her other talents, was an extraordinary facility in learning languages, that, in a very short time, she acquired a knowledge of the Turkish dialect. Among other things, she examined with philosophical curiosity, the mode practised by the Turks of inoculating for the small pox, which she afterwards introduced into England, and which, in itself, is sufficient to immortalize her name. In 1718, she returned to England, but the ill state of her health in a few years after, obliged her to return to the continent, and she took up her residence at Venice. Her summer residence she fixed at Louverre, on the shores of the lake of Isco. Here she spent the greater part of her time, and applied herself to the business of a country life, in the superintendence of her vineyards and silk-worms. Books supplied the deficiency of society. Her letters from this retreat breathe a truly philosophic spirit, and evince that her care of her daughter and her family, was ever nearest to her heart. No one appears to have enjoyed her repose more sincerely, from the occupations of the gay world. Her visits to Genoa and Padua were not unfrequent; but, about the year 1758, she quitted her solitude, and settled entirely at Venice, where she remained till the death of Mr. Wortley, in 1761. She then yielded to the solicitations of her daughter, and returned to England.



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From this period her health rapidly declined, and she expired on the 21st of August, 1762, in the seventy-third year of her age. In the cathedral at Litchfield, a cenotaph is erected to her memory, with the following inscription:

Sacred to the memory of
The Right Honourable
Lady Mary Wortley Montagu,
who happily introduced from Turkey,
into this country,
the salutary art
of inoculating the Small Pox.
Convinced of its efficacy,
she first tried it with success
on her own children,
and then recommended the practice of it
to her fellow citizens.
Thus by her example and advice,
we have softened the virulence,
and escaped the danger of this malignant disease.
To perpetuate the memory of such benevolence,
and to express her gratitude
for the benefit she herself received
from this alleviating art;
This monument is erected by
Henrietta Inge.
1789.

The æra in which Lady Mary Wortley Montagu flourished, has been often designated the "Augustan in England;" and in the constellation of wit by which it

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was illuminated, and so honourably distinguished from earlier or successive ages, her acquirements and genius entitled her to a very eminent place. During her long life, her literary pretensions were suppressed by the jealousy of her contemporaries, and her indignant sense of the mean conduct of Pope and his phalanx, the self-constituted distributors of the fame and obloquy of that day, urged her to confine to her cabinet and a small circle of friends, effusions of wisdom and fancy, which otherwise had been received by society at large, with equal instruction and delight. Her letters present us with a faithful portrait of her mind. The delicacy of her style in early youth, corresponded with the soft and interesting beauty which she possessed. In the perspicuity and sprightliness, which charm and instruct us in the zenith of her days, we have an image of confirmed and commanding grace. As she advanced to a certain degree of longevity, the same mind, vigorous and replete with the stores of experience, both in life and literature, maintains its original powers. The "Mellow hangings" have more of richness and greater strength if less of brilliancy; and the later writings of Lady Mary, bear that peculiar characteristic, while they offer the precepts of a female sage, which lose all their severity in the eloquence peculiar to her sex. Her works are comprised in five volumes octavo.

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## MONTAGUE.

ELIZABETH MONTAGUE, a lady of distinguished literary talents, was the daughter of Matthew Robinson, Esq.,

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and was born at her father's seat at Herton, England, in the year 1720. Having had the misfortune to lose her parents at an early period, she was placed under the care of Dr. Conyers Middleton, to whom she was nearly allied; and, to the attention of that learned gentleman is, in a great measure, to be ascribed the shining figure which she made in the literary world.

In her early education, however, she did not receive those strong impressions of the truth of divine revelation, which she acquired at a later period, from her intimacy with Gilbert West and lord Lyttleton. It was reserved for the influence of the steady principles of Christianity, to correct the exuberant spirit of her genius, and to give the last touches of improvement to her character.

In the year 1742, she was married to Edward Montague, Esq. By his connexions and her own, she obtained an extensive range of acquaintance, but selected as her especial friends, persons distinguished for taste and talents. She died August 25, 1800, at the advanced age of eighty years. Mrs. Montague early distinguished herself as an author; first by "Three Dialogues of the Dead," published along with lord Lyttleton's; afterwards by her classical and elegant "Essay on the Genius and Writings of Shakspeare," in which she amply vindicates that great poet from the gross, illiberal, and ignorant abuse, thrown out against him by Voltaire.

Many years after she had received the approbation of all persons of critical taste on this performance, it fell into the hands of Cowper, the poet, who, on reading it, says to his correspondent, "I no longer wonder that Mrs. Montague stands at the head of all that is called

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learned, and that every critic veils his bonnet to her superior judgment:—The learning, the good sense, the sound judgment, and the wit displayed in it fully justify, not only my compliment, but all compliments that either have been paid to her talents, or shall be paid hereafter."

Her house for many years was open to the literary world. She had lived at the table of the second lord Oxford, the resort of Pope, and his contemporaries; she was the intimate friend of Pultney and Lyttleton: and she survived to entertain Johnson and Goldsmith, and Burke and Reynolds, till their respective deaths. Dr. Beattie was frequently her inmate, and for many years her correspondent; and Mrs. Carter was, from their youth, her intimate friend, correspondent, and visiter. For the most learned of these, she was a suitable correspondent and companion, as is evident from her letters, and was acknowledged by all who heard her conversation. Notwithstanding her high attainments in literature, benevolence was the most striking feature in this lady's character. She was the rewarder of merit, and the reliever of distress: and the poor always found her a liberal benefactress.

Since her death, four volumes of her epistolary correspondence have been published, from which the reader may form a just idea of her genius and character.

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## MORE.

Hannah More, a lady who has, for a length of time, held a conspicuous place in the literary world, is the



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youngest of five daughters of a clergyman, who resided near Bristol, England, and who was distinguished for his classical knowledge and goodness of heart. At an early period, the subject of this sketch, discovered a taste for literature, which she cultivated during her leisure hours. Having read through all the works in her paternal library, she put in requisition, the books of her village friends. During this period her sisters conducted a small school, in which they acquitted themselves so well, that, at the solicitation of several ladies of fortune and discernment, they were induced to remove to Bristol, and open a boarding-school, which afterwards became one of the most celebrated in England. Miss H. More accompanied her sisters, and assisted them in their laudable employ, where she acquired the friendship of the Rev. Dr. Stonehouse, who not only encouraged, but improved her literary taste. Her first work, "The Search after Happiness," appeared in 1779, was favourably received, and induced her to publish "Sir Eldred of the Bower," "The Bleeding Rock," and a tragedy, called "The Inflexible Captive," founded on the story of Regulus. By Dr. Stonehouse's kindness, she was introduced to Mr. Garrick, who advised her to write for the stage. In consequence of her acquaintance with the inimitable actor, she wrote "Percy," a tragedy, which was well received, and established her fame as a dramatic writer. Her thoughts, however, soon took a more serious turn; and in 1782, she published "Sacred Dramas," and took the opportunity to declare, that she did not think the stage, in its present state, becoming the countenance of a Christian, and she renounced all dramatic attempts, except as

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poems. In 1786, she published "Florio," a tale, and the "Bas bleu, or Conversation," two poems; "Thoughts on the Manners of the Great" was published in the same year anonymously, and was for some time assigned to Mr. Wilberforce, Dr. Porteous, and others. This was soon followed by "Estimate of the Religion of the Fashionable World," which excited much attention. About this period she formed a society for instructing the poor in the duties of the Christian religion, and devoted much of her time to this charitable object. The Sunday schools, likewise, owe much of their success to her pen and indefatigable exertions. In short, whether we view her as a public or a private character, goodness of heart seems to be blended with comprehensive powers of mind. This excellent woman has long been confined to her chamber by a distressing malady, but still employs her pen when free from pain, in writing for the press. In this state, she has produced some of her best performances, among which are "Hints towards forming the Character of a young Princess;" "Cœlebs in Search of a Wife," which appeared in 1809, and was so much admired, that it ran through ten editions in one year. "Practical Piety," in 1811; "Christian Morals," in 1812; "Essay on the Character and Writings of St. Paul," in 1815; "Moral Sketches," in 1819. Her works have been published in this country in nine volumes, 12mo., and in twelve volumes, 18mo.

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## MORGAN.

Lady Morgan, long known in the literary world by the name of Miss Owenson, is the daughter of Mr. Owenson, of the Theatre Royal, Dublin. Under her maiden name she published "St. Clair, or Heiress of Desmond;" "The Novice of St. Dominic;" "The Wild Irish Girl;" "The Lay of an Irish harp, or metrical Fragments;" "Patriotic Sketches of Ireland;" "Woman, or Ida of Athens." Since her marriage with Dr. Morgan she has published "The Missionary;" "O'Donnel, a National Tale," and "Florence Macarthy, an Irish Tale." It is, however, by means of two other works of a different description that she has increased her fame as a writer. The first of these entitled "France," is by far the best account which has yet appeared on the modern state of that country: the other "Italy," both of which have been re-published in this country and have had an extensive circulation. Her political opinions have occasioned her to experience several illiberal attacks from a certain class of critics, but she has replied in a manner which prevents the aggressors from having any reason to triumph in the result of their hostility.

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## NEWELL.

Harriet Newell. This pious, excellent, and devout lady, was the daughter of Moses Atwood, of Haverhill, Massachusetts, and was born October 10th, 1793. She was naturally cheerful and unreserved; pos-

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sessed a lively imagination and great sensibility; and, at a very early age, discovered a retentive memory, and a taste for reading. Before the age of thirteen, she received no particular or lasting impressions of religion, but was uniformly obedient, attentive, and affectionate. In the summer of 1806, she was roused to attend to the one thing needful; to turn her eyes from beholding vanity; and to prepare for that important change which, in her, was so soon to take place. At a school at Bradford, she was the subject of those solid and serious impressions, which laid the foundation of her christian life. From that time she employed herself assiduously, and with earnestness, in the promotion of her Redeemer's cause; and by her conduct and advice, became an honourable and truly valuable member of society. The uniform piety and seriousness of her mind, is forcibly displayed in her letters to her Young Friends, and in her Diary. She constantly lived near to God, and enjoyed daily communion with him.

Called at an early age to reflect on her lost condition, she accepted of the terms of salvation, and justification with God, through the merits of her Redeemer. Every opportunity of glorifying and honouring him, she embraced, not merely as a duty, but as the greatest pleasure of her happy and virtuous life. Her health was delicate, but she bore indisposition with that calmness, and submission to the dictates of Providence, which always signalized her character. She complained much of want of humility, and lamented her deficiency in that christian grace: she longed for that meek and lowly spirit, which Jesus exhibited in the days of his flesh. In the year 1808, Miss Atwood lost her pious and affec-

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tionate father, which was her greatest worldly trial. She greatly deplored his death, and expressed her unaffected sorrow; but she acknowledges, in her diary, receiving that divine consolation which assured her, that though she was fatherless, she would never be friendless; she relied upon Him, who promised to be the father of the fatherless, and the husband of the widow.

On the 17th of April, 1811, she received an offer from Mr. Newell, to spend the remainder of her life in promoting the spread of christianity among her heathen and unenlightened fellow creatures. She hesitated as to the step she should take, considering the subject the most weighty and important of her life: but, after mature deliberation, and earnest and self-examination, and with the consent of her only surviving parent, she accepted the offer of this amiable and pious young man; and she was enabled to say, "Here I am, Lord! send me to distant Indian shores, if it be for thy glory." She had often longed to make a female Indian acquainted with the way of life, and she willingly engaged to leave her dearest friends, to carry the glad tidings of salvation to heathen lands; crossed the tempestuous ocean, to spend a self-denying active life, in an attempt to lead the wanderers of Hindostan to that Jesus whom she had found to be her friend in every trial, and her support in every tribulation.

On the 19th of February, after having been united by ties the most endearing and tender, to her friend Mr. Newell, she, with him, left her native land, for climes barbarous and uncivilized. They embarked, and sailed agreeably, till the 24th of February, when the vessel sprung a leak, and they were in the greatest danger of

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sinking during the night; but, providentially, the leak was discovered, and prevented from doing any further injury. During that time she felt an entire confidence in God. Her letters written during her passage, prove the entire resignation she felt in devoting her future life to the best of causes; and the heavenly composure of her mind while sailing over the atlantic. After a tedious voyage of four months at sea, they arrived at Sarampore, and after remaining there a short time, they sailed for Calcutta, where they arrived on the 27th of June. At that place they encountered many trials, particularly that of being ordered by government to leave the British territories. Although not discouraged, she was grieved that there was a probability of their departure, being the instrument of discouraging all the attempts of American christians to present to those nations the word of life. They, however, obtained liberty to embark for the Isle of France, and for which place they sailed, on the 15th of August, and arrived at Port Louis on the 5th of September, 1812. Four days before the arrival of the vessel in port, she was seized with severe pains in her bowels, the disease of the country, of which she recovered, and continued quite well till about three weeks before they reached the island, when she became the mother of a daughter. Four days afterwards, in consequence of cold, she was called to resign her lovely charge, which she did with pious resignation. But Providence very soon destined the mother to follow the babe.

About a week afterwards, she was seized with that disorder which terminated in death; and on Monday, the 30th of November, she calmly, and with apparent

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ease, expired, seven weeks and four days after her confinement. Such was the life of Mrs. Harriet Newell, who, at the age of twenty, meekly yielded to the will of her heavenly Father, without one murmuring word. Young, lovely, and amiable, she entered the valley of death, fully prepared to answer at the tribunal of her Maker. Her life was short, but it was the life of a Christian; and, had it been continued, she would, doubtless, have resembled a light set upon a hill.

But the ways of Providence are as wise as they are inscrutable; and she, who hoped to explore the cabins of human ignorance and wretchedness, and to breathe out her prayers in the hovels of untutored Indians, was unexpectedly summoned to receive the rewards and enjoy the felicities of heaven. Piety is ever pleasing; but when it is united with intelligence, virtue, and purity in the female character, its beauty is as attractive, as its worth is beyond calculation. Her letters and journal have been published since her death in one volume, 18mo., to which is prefixed Memoirs of her life.

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## OPIE.

Mrs. Opie, an ingenious and elegant writer, was born in the year 1771, and was the daughter of Dr. Alderson, a distinguished physician of Norwich, England. At an early age, she evinced talents of a superior order, and composed poems and novels at an age when young ladies have not finished their education. But none of her productions, except some poetical pieces in the Monthly Magazine, were published before her marriage, which

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took place in May, 1798, when she espoused Mr. Opie, a celebrated portrait painter. In 1801, she published "The Father and Daughter," with other pieces. In 1802, a "volume of Poems;" in 1804, "Adeline Mowbray, or the Mother and Daughter," three volumes; in 1806, "Simple Tales," four volumes; in 1808, "Dangers of Coquetry," two volumes; and "Warrior's Return, and other poems," two vols. The same year, having had the misfortune to lose her husband, she published in the next, his lectures read at the royal academy, to which she prefixed a memoir of his life, &c. Her late publications are "Temper, or Domestic Scenes," a novel, three volumes; "Tales of Real Life," three vols.

## PAKINGTON.

Dorothy Pakington, a learned and pious lady of the seventeenth century, received one of those learned educations, which was not uncommon at that time to give to females of rank. As a writer, she is entitled to general approbation. Her theological works are entirely orthodox, and appear to have been dictated by a heart warmed with devotion, and inspired by a perfect confidence in the mediation of Christ. She published "The Whole Duty of Man;" "The Gentleman's Calling;" "The Ladies' Calling;" "The Government of the Tongue;" "The Art of Contentment;" "The Christian's Birth-right;" and "The Causes of the Decay of Christian Piety." She had, some time before her death, been engaged in a work entitled "The Government of the Thoughts," which was mentioned by Dr. Fell in



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high terms, but never finished. The following eulogium by Dr. Fell, is all that we have left on record of the character of this amiable woman. "She was wise, humble, temperate, chaste, patient, charitable, and devout; she lived a whole age of great austerities, and maintained in the midst of them, an undisturbed serenity." She died on the 10th of May, 1679. It is unnecessary to make further remarks upon her character, for, if virtue is allowed to be its own reward, she must have enjoyed the satisfaction which is attached to conscious rectitude, and met the king of terrors without fear or dismay.

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## PARR.

CATHARINE PARR, sixth and last wife of Henry VIII., was the eldest daughter of Sir Thomas Parr of Kendall, and was, at an early age, distinguished for her learning and good sense. She was first married to John Neville, lord Latimer, and after his death attracted the notice and admiration of king Henry VIII., whose queen she became in 1643. Her zealous encouragement of the reformation, excited the anger and jealousy of Gardiner, bishop of Winchester, the chancellor, Wriothesley, and others of the popish faction, who conspired to ruin her with the king. Taking advantage of one of his moments of irritation, they accused her of heresy and treason, and prevailed upon the king to sign a warrant for her committal to the Tower. This being accidentally discovered to her, she repaired to the king, who purposely turned the conversation to religious sub-

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jects, and began to sound her opinions. Aware of his purpose, she humbly replied, "That on such topics, she always, as became her sex and station, referred herself to the wisdom of his majesty, as he, under God, was her only supreme head and governor here on earth." "Not so, by St. Mary, Kate," replied Henry, "you are, as we take it, become a doctor, to instruct, and not to be instructed by us." She judiciously replied, "that she only objected in order to be benefited by his superior learning and knowledge." "Is it so, sweetheart," said the king; "and tended your arguments to no worse end? Then are we perfect friends again." On the day appointed for sending her to the Tower, while walking in the garden, and conversing pleasantly together, the chancellor, who was ignorant of the reconciliation, advanced with the guards. The king drew him aside, and after some conversation, exclaimed in a rage, "Knave, aye, arrant knave, a fool and beast." Catharine, ignorant of his errand, entreated his pardon for her sake. "Ah! poor soul!" said Henry, "thou little knowest how ill he deserves this at thy hand; on my word, sweetheart, he hath been towards thee an arrant knave, so let him go." Thus remarkably did Divine Providence defend her from the snares and malice of her enemies, which being over, she passed safely through the remainder of this tempestuous reign. This dreadful alarm served to awaken all the faculties of her soul, and to put her upon the employment of her thoughts in pious meditations and prayer, and upon making due preparation for eternity. From this period she was very strict in the observance of religious duties, and sat about to draw up psalms, prayers, and pious discourses, which she had afterwards publish-

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ed. The number as well as piety of these compositions, sufficiently show how much of her time and thoughts, amidst all the business and ceremonies of her exalted station, were employed in order to secure her everlasting happiness, and sow the seeds of piety and virtue in the minds of her people. Her great zeal for the reformation, and earnest desire to have the scriptures understood by the common people, induced her to employ persons to translate into English the paraphrase of Erasmus on the New Testament, and the gospel of St. John, copies of which she afterwards distributed among her subjects. On the death of the king, she espoused lord admiral Sir Thomas Seymour, uncle to Edward VI., but these nuptials proved unhappy, and involved her in troubles and difficulties. She died in child-bed in 1548, not without suspicion of poison. Among her papers after her death, was found a composition, entitled "Queen Catharine Parr's Lamentations of a Sinner, bewailing the Ignorance of her blind Life." It was afterwards published in 1548, with a preface by the great lord Burleigh. In her life time, she published a volume of "Prayers or Meditations, wherein the mind is stirred patiently to suffer all afflictions here, and to set at nought the vaine prosperitie of this worlde, and also to long for the everlasting felicitee." Many of her letters are preserved in "Strype's Annals," "Ashmolean Collection," and in the library of the C. C. C. Cambridge.

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## PIOZZI.

Hester Lynch Piozzi, distinguished for her literary acquirements, and better known by the name of Thrale, was the daughter of John Salisbury, Esq. She was born in the year 1740, and received a classical education, under the superintendence of the late learned Dr. Collyer. Of her early years but little information has been transmitted; they must, however, have passed in seclusion and study, or she could never have acquired that variety of knowledge, and that general acquaintance with literature, even in its most abstract and difficult branches, which she so soon began to display; for, besides an acquaintance with the Greek and Latin, she was critically versed in the Hebrew language. In her twenty-fourth year, she married Mr. Thrale, whose acquaintance with Dr. Johnson soon procured her the favour and esteem of that profound scholar. Even after the death of Mr. Thrale, an epistolary intercourse of a very cordial description, was kept alive with that celebrated man, until her second marriage with Signor Piozzi, a native of Florence, when an expostulation on the part of the doctor, implying his disapprobation of this step, seems altogether to have dissolved their friendship. In September, 1784, she set out with her husband on a continental tour, and visited most of the celebrated capitals in their route to Florence. Here they resided for some months, which they afterwards left, and took up their residence at Rome. From Rome they proceeded to Naples, and inspected all that was



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worthy of notice. They then returned to Rome, and on their way back to England, visited those cities which they had not visited before. A short time after her return, she published an account of her travels, in two volumes, octavo. About ten years after this publication, she put forth a work, entitled, "British Synonymy, or an Attempt at Regulating the Choice of Words in familiar Conversation," two volumes, octavo, of which Mr. Gifford has, in his Baviad and Mæviad, spoken with remarkable severity. This was followed by "Anecdotes of Dr. Johnson;" and two years afterwards, a work entitled "Letters from and to Dr. Johnson," two volumes, octavo; a pleasing and interesting publication. For the last fifteen years of her life, she resided at Clifton, near Bath. During this period, domestic employments and literary pursuits, filled up her time. The vivacity of her mind was a never failing source of pleasure to all who had the good fortune to enjoy her society, while the brilliancy of her wit, tempered by invariable good humour, and general benevolence, delighted all who approached her. She died at Clifton, after a very short illness, in her eighty-third year. Her fine mental faculties remained wholly unimpaired to the last. Besides the foregoing works, she published "Retrospection, or a review of the most striking and important events, characters, situations, and their consequences, which the last 1800 years have presented to the view of mankind," two volumes, quarto; "The Three Warnings," &c.

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## PLUMPTRE.

ANNABELLA PLUMPTRE, niece of the Rev. Dr. Plumptre, late president of Queen's College, Cambridge, is one of those females, who, within the present century, has contributed so much by her writings, to the delight and instruction of the present generation. She has published "The Mountain Cottage," a tale; "The Foresters," a drama; "Domestic Stories from various Authors;" "The Guardian Angel," a tale, translated from the German of Kotzebue. "Montgomery, or Scenes in Wales," two volumes; "Stories for Children," &c.

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## PLUNKETT.

MRS. PLUNKETT, whose maiden name was Gunning, has acquired considerable celebrity as an ingenious novel writer. She has published "The Packet," 4 vols.; "Lord Fitzhenry," 3 vols.; "The Orphans of Snowden," 3 vols.; "The Gipsy Countess," 4 vols.; "The Exiles of Erin," 3 vols.; "Dangers through Life," 3 vols.; "The Farmer's Boy," 4 vols.; "Malvina," 3 vols.; "Family Stories for Young Persons," 2 vols.; "The Village Library for the Use of Young Persons," 3 vols.; and "Memoirs of a Man of Fashion."

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## PORTER.

JANE PORTER, a powerful and elegant writer, is the eldest sister of Sir Robert Porter, a gentleman distinguished for his talents as an artist and an author. At an early age, Miss Porter exhibited powers of no ordinary kind, and made large contributions to the periodical publications of the day. The first work of any magnitude which came from her pen was "The Spirit of the Elbe," in three volumes. Though this novel had considerable merit, it was out done by her next effort, which appeared in 1803, with the title of "Thaddeus of Warsaw," four volumes. This was followed by "The Scottish Chiefs," a romance, in five volumes, which was also successful. Between the publication of these works, however, she published two volumes of "Aphorisms of Sir Philip Sidney, with Remarks." Miss Porter has indeed caught much of the spirit of the hero whose character she so highly admires. Hence the lofty and magaanimous style of thinking and feeling, which distinguishes her works, all of which are calculated to improve the heart, while they elevate the mind.

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## PORTER.

ANNA MARIA PORTER is the youngest of this family so remarkable for their literary attainments, and is the rival of her sister Jane, as a writer of novels. When

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only thirteen years of age, she published "Artless Tales," two volumes; which was quickly succeeded by "Walsh Colville," in one volume. She has since published "Octavia," three volumes; "The Lake of Killarney, three volumes; "A Sailor's Friendship, and a Soldier's Love," two volumes; "The Hungarian Brothers," three volumes; "Don Sebastian, or the House of Braganza," four volumes; "The Recluse of Norway," four volumes; "The Village of Mariendorpt," four volumes; "The Fast of St. Magdalen," three volumes; "Honor O'Hara," two volumes, &c.

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## RADCLIFFE.

Ann Radcliffe. Among the eminent women who have contributed by their talents to the intellectual character of their country, the name of this lady will always stand highly distinguished. She was born in London on the 9th of July 1764, and was the only child of William and Ann Ward, persons of great respectability. At an early age she exhibited extraordinary powers of mind, but the peculiar bent of her genius was not developed until after her marriage. In the twenty-third year of her age she married Mr. William Radcliffe, a student of law, but who afterwards became the proprietor and editor of "the English Chronicle." Thus connected in a manner which must have induced her to cherish her literary powers, after a lapse of two years, she came before the public as author of a work entitled, the "*Castles of Athlin and Dunbayne.*" This romance was quickly followed by the "*Sicilian Romance,*" which for a time attracted

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no ordinary degree of attention, and displays the exuberance and fertility of imagination, which was the author's principal characteristic. The *Romance of the Forest* appeared in 1791; *The Mysteries of Udolpho* in 1794, and the *Italian* in 1797. It is pleasing to trace the developement of her resources, and her gradual acquisition of mastery over them in these productions. The first with a goodly number of old towers, dungeon keeps, subterraneous passages, and hair-breadth escapes, has little of reality, or life; as if the author had caught a glimpse of the regions of romance from afar, and formed a sort of dreamy acquaintance with its recesses and glooms. In her next, the *Sicilian Romance*, she seems to obtain a bird's eye view of all the surface of that delightful region—she places its winding vales and delicious bowers and summer seats, before the eye of the mind—but is as yet unable to introduce the reader individually into the midst of the scene, to surround him with its luxurious air, and compel him to shudder at its terrors. In the *Romance of the Forest*, she approaches and takes up her very residence in the pleasant borders of the enchanted land; the sphere she chooses is small, and the persons limited; but here she exercises clear dominion, and realizes every thing to the fancy. The *Mysteries of Udolpho* is the work of one, who has entered and possessed a mighty portion of that enchanted land; who is familiar with its massive towers and solemn glooms; and who presents its objects of beauty, or horror through a certain haze, which sometimes magnifies, and sometimes veils their true proportions. In the *Italian* she occupies a less space; but, shining in golden light, her figures have the distinctness of terrible pic-

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tures; and her scenes, though perhaps less astounding, in the aggregate, are singly more thrilling and vivid. This splendid series of fictions became immediately popular with the numerous class of readers who seek principally for amusement, and soon attracted the attention of the finer spirits of the age. Dr. Warton, Mr. Sheridan and Mr. Fox spoke in terms of the highest eulogy. The author of the Pursuits of Literature describes her as "The mighty magician, bred and nourished by the Florentine muses, in their sacred solitary caverns, amid the paler shrines of Gothic superstition, and in all the dreariness of enchantment: a poetess whom Ariosto would, with rapture, have acknowledged as—

—— La nudrita
Damigella Trivulzia alsacro speco.

In the summer of 1794, she made a tour, in company with her husband, through Holland and the western frontier of Germany, returning down the Rhine. This was the first and only occasion, on which she quitted England, though the vividness of her descriptions of Italy, Switzerland, and the south of France, in which her scenes are principally laid, induced a general belief that she had visited those countries. After their return from the continent, she made a tour to the English lakes, and published her notes in a quarto volume, which met with a favourable reception.

After the publication of the *Italian* in 1797, she did not favour the public with any more of her publications. For this determination, we are left in vain to conjecture

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the reasons. But so steadily did she keep her resolution, that for more than twenty years the name of Mrs. Radcliffe was never mentioned, except in reference to her former publications, and in general there was a belief that fate had removed her from the scene.

While her fate was thus considered by the world as sealed, she was enjoying her wonted recreations and studies, with entire relish. From her diary, we learn that she spent much of her time in making excursions to various parts of the kingdom, and in exploring the remains of antiquity. The ruins of Kenilworth castle particularly occupied her attention, and the subject struck her imagination so forcibly, that she devoted the winter of 1802, to writing the tale of Gaston de Blondeville. She also explored the antiquities of St. Albans, about the same time, the historical dignity of which she has vindicated in her longest poem.

During the last twelve years of her life, she suffered at intervals from a spasmodic asthma, which occasioned a general loss of health. On the ninth of January 1823, another attack of this disease commenced, which ultimately proved fatal. She died in the morning of the seventh of February 1823, in the 59th year of her age.

Mrs. Radcliffe was in her youth exquisitely proportioned. Her complexion was beautiful, as was her whole countenance, especially her eyes, eye brows, and mouth. The tenor of her private life seems to have been peculiarly calm and sequestered. She was educated in the principles of the church of England; and through life, unless prevented by serious indisposition, regularly attended its services. Her piety, though cheerful, was deep and sincere. Although perfectly well

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bred, and endowed with faculties and tastes which rendered her a delightful companion, she wanted that confidence which is necessary to mixed society, and which she could scarcely acquire, without losing something of the delicacy of feeling, which marked her character. If in her retirement she was sometimes afflicted by circumstances which would have passed unheeded amidst the bustle of the world, she was more than repaid by the enjoyments which were fostered in the shade; and perhaps few distinguished authors have passed a life so blameless and so happy. As an author, she has the most decided claim to take her place among the favoured few, and may fairly be considered as the inventor of a new style of romance, equally distinct from the old tales of chivalry and magic, and from modern representations of credible incidents and living manners. Her works partially exhibit the charms of each species of composition; interweaving the miraculous with the probable, in consistent narrative, and breathing a tenderness and beauty peculiarly her own. The poetical marvels of the first fill the imagination, but take no hold on the sympathies, to which they have become alien: the vicissitudes of the last awaken our curiosity, without transporting us beyond the sphere of ordinary life. But it was reserved for her to infuse the wondrous in the credible; to animate rich description with stirring adventure; and to impart a portion of human interest to the progress of romantic fiction. She occupied that middle region between the mighty dreams of the heroic ages and the realities of her own, which remained to be possessed; filled it with goodly imagery, and made it resonant with awful voices. Her works, in



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order to produce their greatest impression, should be read first, not in childhood, for which they are too substantial; nor at mature age, for which they may seem too visionary; but at that delightful period of youth, when the soft twilight of the imagination harmonizes with the luxurious and uncertain light cast on their wonders. By those who come at such an age to their perusal, they will never be forgotten.

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## RAMSAY.

Martha Laurens Ramsay, a lady eminent for her piety and learning, was born in Charleston, South Carolina, November 3d, 1759, and was the daughter of Henry Laurens, Esq., a distinguished American patriot. She early discovered a great capacity and eagerness for learning, and as she grew up, acquired a critical knowledge of the French language and made considerable progress in mathematical science.

In her twelfth year she began to be the subject of serious religious impressions, and was brought by the grace of God cordially to accept of salvation freely offered, though dearly purchased. She afterwards prepared, and solemnly executed an instrument of writing, called by her with great propriety, "A self-dedication and solemn covenant with God." In this, after a suitable introduction, she presents before her Maker the whole frame of her nature, all the faculties of her mind, and all the members of her body, as a living sacrifice holy and acceptable unto God. And not only consecrates all that she was and all that she had to his service, but

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humbly resigns to his heavenly will all that she called her's, to be disposed of as he pleased. The engagements thus solemnly entered into were in unison with her subsequent conduct through life. In 1775, she, in company with her aunt and uncle, visited England, where she resided for some time, and formed an acquaintance with many persons eminent for their piety and literary acquirements. From England she passed over to France, and resided there till the re-establishment of peace, improving her mind and cultivating the friendship of the learned.

Her father, who succeeded Mr. Hancock as president of congress, but was afterwards deputed to solicit a loan from Holland and to negociate a treaty with the United Netherlands, in the year 1780, while on his passage to Europe, was taken prisoner and confined in the Tower of London. About the same time she also received intelligence, that her dearly beloved brother, Col. John Laurens, had fallen in battle. Under this complication of distresses, she found the wisdom and comfort of having secured a friend in her Maker, by a solemn covenant entered into with him in the morning of life, and in the full enjoyment of health, and in the fair prospect of every worldly blessing. From this source she drew much consolation, and bore up under every trial, trusting in him to whom she had in a most solemn manner consecrated herself. In due time, the clouds of adversity began to disperse; the prospects of America brightened. Her father was discharged from confinement, and after a separation of seven years, she joined him in Paris, and presided over his domestic concerns, while he assisted in the negociations which terminated in peace and

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the acknowledged independence of the United States. Although now placed at the head of the table of a minister plenipotentiary in the metropolis of France, and amidst the gaieties of Paris, her Bible was her companion and counsellor. She read it by day and meditated on it by night. It had taught her to bear adversity with patience, resignation, and fortitude; and now kept her from the intoxication and follies which are too apt to grow out of prosperity. On the restoration of peace, she returned with her aunt and sister to Charleston, and was afterwards married to Dr. David Ramsay, with whom she lived in the utmost harmony and affection, and became the mother of eleven children. As soon as her children were capable of receiving instruction, she liberally imparted it; and early taught them their miserable and corrupted state by nature; that they were born into a world of sin and misery—surrounded with temptations, and without a possibility of salvation, but by the grace of God, and a participation in the benefits procured for sinners by the atoning sacrifice of Jesus Christ, and at the same time, that God was the hearer of prayer, the tenderest of fathers, and the best of friends to all who put their trust in him. As her children advanced in years, she conducted her sons through a course of education fitting them to enter college, and likewise her daughters through the several studies taught in boarding schools.

In every period of her adult age, whether married or single, when from accidental circumstances she was the head of the family, and in health, she daily read to her domestic circle a portion of the holy scriptures, and prayed with them. She prized prayer as the courtier

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does a key that at all times gives him access to the presence of his sovereign; and in all the important transactions of her life, resolved on nothing till she had previously sought direction of God respecting it. She practically conformed to the apostolic precept "pray without ceasing," and daily brought before her Maker the cases of herself, family, friends, neighbours, and strangers, whose situation was known to be interesting. She was a constant and devout attendant on divine service; steadily recorded the text, and occasionally made a short analysis of the sermon. She generally spent a considerable part of the intervals of public worship in catechizing and instructing her children and servants. Being uncommonly economical of her time, she suffered none of it to be wasted. By rising early she secured the most valuable portion of it for devotion and business. A reasonable part of every day was spent in religious exercises; much in reading well chosen books, and in copying original papers for her father and husband. (She transcribed for her husband, "The History of the American Revolution;" "Life of Washington;" Review of the Progress of Medicine, in the eighteenth century;" and the greater part of his "Universal History.")

The number of books she read was astonishingly great, and her memory uncommonly strong in retaining the substance of their contents. She could recite nearly the whole of Young's Night Thoughts, without book. Psalm and prayer books were to her unnecessary, for their contents were imprinted on her mind. With the Holy Scriptures she was intimately acquainted, and could read them in their originals. She read with facility the Greek and Latin classics, and was familiar with



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most of the modern works of genius, taste, and imagination, written in the English and French languages. In solid learning she was not deficient, and was particularly fond of the science of metaphysics. She was also a proficient in astronomy, chronology, moral and political philosophy, theology, natural and civil history.

From habit, she acquired such complete command over her thoughts, that she could fix them by an act of her will, on science or business, as well as on religion. In sickness and adversity, she was the same self-possessed, unrepining, submissive, satisfied Christian, she had been in the days of her health and prosperity, and was discontented with nothing but her heart. Her maxim was not to complain of God, but to God. To him she went with all her burdens and cares, and sweetly reposed on his Almighty arm. Her unabated confidence in her Maker, her unconditional submission and cheerful resignation to his will, took away from adversity its gloom, and threw over it a cheerful light. In all her distresses, the burden of sin lay heavier on her mind than the burden of outward troubles. At the close of her life, she found great satisfaction in reading Drelincourt on Death, and Watts's World to Come.

From the first moment of her last sickness, she had a presentiment that she would not survive it. This gave her no alarm. She made preparations for, and arranged the circumstances of her funeral with great composure. Frequently, in the course of her sickness, she gave animated exhortations to her children and others, to make choice of God for their portion; and also, particular directions how to manage the family after she was gone. About four o'clock, P. M. June 10, 1811, she asked her

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husband and children if they were willing to give her up. They evaded the question; but she in direct terms informed them, that she had sometimes felt a repugnance to death on their accounts, but assured them, that God had now made her entirely willing to give them all up, and in about an hour after expired. Her letters, &c. have been published in one volume, 18mo.

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## ROBINSON.

Mary Robinson, distinguished for her talents as a writer, was descended from a respectable and ancient Irish family. Her father, Mr. Darby, was nephew of the celebrated philosopher Dr. Franklin. She received the first rudiments of her education at Bristol, the place of her birth, and gave many striking specimens of future genius, by an early and astonishing admiration of letters, of which poetry seemed her favourite study. At six years of age, she could write with a feeling far beyond her years, and a degree of propriety which never could have been instilled into her young imagination by a country school, had not the dawn of poetical inspiration, which has since burst forth with so much splendour, already begun to display its influence over the mind of the infant poet. At ten years of age she removed to London, and in five years afterwards she married Mr. Robinson, a student in Lincoln's Inn. This hasty match, of which love was only the basis, was, as may be supposed, attended by misfortunes. After undergoing a variety of vicissitudes, she resorted to the stage for a

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living, and for more than three years she performed at Drury Lane theatre. In the spring of 1783, she was attacked with a violent and dangerous fever, which terminated in a rheumatic fever, and reduced her to the feebleness of an infant, which obliged her to be carried in the arms of her attendants to the last moment of her life.

After trying every expedient for the purpose of relief, and finding all ineffectual, she resigned herself to her affliction, and once more resorted to the muse for consolation. In the year 1790, she produced her first prose work, entitled "Vancenza, or the Dangers of Credulity," the whole edition of which was disposed of in one day, and it has since gone through ten editions. Shortly after this publication, at the request of her literary friends, among whom were Edmund Burke and Sir Joshua Reynolds, she was prevailed upon to publish her poetical works, which exhibit splendid proofs of her talents. She afterwards published "The Widow," a novel, in two volumes; "Angelina," a novel; "Hubert de Sevrac," a romance; "Walsingham;" "The False Friend," and "The Natural Daughter," all of which rank among the first publications of their kind.

She continued thus growing in literary fame till the moment of her decease, which took place in the month of February, 1796.

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## ROLAND.

MADAME ROLAND, whose maiden name was Philipon, was the daughter of an engraver of Paris, who had acquired a considerable fortune by his trade. At an early period of life, she displayed symptoms of that strength of understanding, which was evinced in so extraordinary a manner as she increased in years. She received the instructions of her various masters with a quickness of apprehension which made them anxious to impart to their pupil the knowledge they had obtained, and when she had made herself complete mistress of all they were capable of teaching her, they desired permission to visit at her house as friends, merely for the pleasure of conversing with her. The perfect symmetry of her form, the dignity of her manners, and her great acquirements, procured her many admirers, who were eager to obtain her hand in marriage. But this happiness was reserved for Monsieur Roland, to whom she was afterwards united. Her first year of marriage was spent in Paris, and during this period she assisted him in his literary occupations; as great part of the New Encyclopedia was the production of his pen. She wrote early and late to facilitate its execution, yet neither neglected her family concerns or her child. In the year 1784, they made the tour of England together; and, in 1787, they travelled through Switzerland. Her observations upon the country and people, have been given in her memoirs, to which I refer my readers for a variety of interesting and entertaining remarks. Mons. Roland having been made

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inspector of commerce and manufactures in the generality of Lyons, his wife, even then, aided him in the employ. About this time, also, he formed a connexion with Brissot to publish a paper, which was afterwards written with all the ardour and spirit of freedom that inspired the ancient heroes of Rome. During the time that he filled his official station under government, he conducted himself with that inflexible regard to justice, that obtained him the highest applause. He was afterwards elected a member of the municipality, and corrected many abuses in the administration of public affairs. On the 29th of February, 1791, he arrived with his family at Paris, after an absence of five years; then it was he became acquainted with Brissot, Carzales, Barere, and Robespierre. Soon after this, he was raised to the important station of minister of the home department; Brissot and Dumouriez were his colleagues; and, upon his first appointment, it appears that he was sincerely attached to the king. Too soon, however, an alteration took place in his sentiments; he openly disapproved the measures which were pursued; the public weal appeared to him to be in danger, and he thought it incumbent upon him, either to provide for the general safety, or relinquish his post. After mature deliberation, he addressed a letter to the king, which was followed by his discharge from office. After the revolution of the 10th of August, he, however, was again recalled. I must now pass over the eventful scenes which followed, and merely say, that he experienced those vicissitudes which are attached to human life; for, from being the favourite of the people, he became inimical to them, and had he not fled from their resentment, he

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doubtless would have been guillotined. The most unjust censures were not only thrown upon the conduct of the ex-minister, but his wife was made a sharer of his disgrace; she was accused of spending the public money in sumptuous entertainments, though she never gave a dinner more than twice a week; the utmost economy was observed on these occasions, and her guests were never treated with more than one course. For three months previous to the arrestation of this undaunted woman, she was advised by her friends to secure her own and her daughter's safety by retreat, but she entertained an idea, that it was only for the guilty to avail themselves of flight. Upon the revolutionary committee issuing a warrant for apprehending her husband, she drove to the national assembly, to represent the injustice of the proceeding, and to demand their interference in his cause; and, though she could not obtain admission, she expressed her sentiments to those members whom she accidentally saw. Upon returning home late in the evening, a man, unperceived by the porter, slipped into the house, and demanded to see Mons. Roland, who had fortunately escaped at the back door. About midnight, a large body of men surrounded her mansion, and demanded Mons. Roland, but after searching the house, they went away dissatisfied, leaving a centinel at her door. After finishing a letter, which she was writing when they entered, she retired to her bed, but was soon roused from her peaceful slumbers by the entrance of her maid. Without any appearance of alarm, she arose and dressed herself with the nicest care, entered the apartment with an undismayed countenance, and demanded what business they had with her. "We

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come, citoyenne, (said one,) to put seals upon your property, to take you into custody, and conduct you to the prison of the Abbaye; here is a warrant from the revolutionary committee, which orders me to arrest Roland and his wife." To this she remonstrated as being illegal. Seals having been affixed to her drawers, she thought it best to submit, and begged permission to take some clothes for her daughter and herself. At seven in the morning, she took an affectionate leave of her daughter, whose grief was of the most affecting kind, and walked with a dignified composure to take her seat in the carriage. An armed force, drawn up in two files, followed the carriage. "Away with her to the guillotine," exclaimed the populace as she passed. "Shall we draw up the blinds?" said one of the commissioners, who appeared not to have lost every finer feeling of the heart. "No, sir, I thank you, (replied Mad. Roland;) innocence though oppressed, never puts on the guise of guilt; I fear not the eye of any one, and will not conceal myself from their view." "You have more strength of mind than most men, and will wait patiently for justice," he rejoined. "Justice," said she, with an impassioned accent, "were justice done me, I should not now be in your hands; but should an iniquitous procedure send me to the scaffold, I shall walk to it with the same firmness and tranquillity as I now pass to prison. My heart bleeds for my country, while I regret my mistake in supposing it qualified for freedom and happiness; life, I appreciate at its due value; I never feared any thing but guilt; death and injustice I despise." Having arrived at the prison of the Abbaye, that theatre of blood and massacre, her eyes were shocked with prospects at which hu-

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manity and feeling revolts, yet she was treated with marked civility both by the keeper and his wife. As soon as she entered her wretched apartment, she inquired of the keeper, what the expenses would be, and whether he would allow her to see any body, &c. Whilst talking to the keeper, the name of Grandpre was announced to her; her eyes filled with tears, and she was scarcely able to speak; he advised her to write to the national convention, and promised to return for the letter in two hours. In this epistle, she remonstrated against the injustice of the treatment she had suffered, and demanded protection from the assembly, in the language of a person oppressed. "If the convention," said she, "confirms my arrest, I appeal to the law which ordains the declaration of the crime, and the examination of the prisoner within four and twenty hours after he is put under arrest. In the last place, I demand a report on the account of that irreproachable man, who exhibits an instance of unheard of persecution, and who seems destined to give to all Europe, the terrible lesson of virtue proscribed by the blindness of infuriate prejudice. If to have shared the strictness of his principles, the energy of his mind, and the ardour of his love of liberty, be crimes, then I plead guilty, and await my punishment. Pronounce sentence, ye legislators! France, freedom, the fate of the republic and yourselves, depend upon this day's distribution of that justice which you are called upon to dispense." The letter from which this extract was taken, was brought back next morning for the purpose of having some of the expressions softened. It was with reluctance she complied with the wishes of her friendly counsellor, as she wished it to have been



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presented in its original state. During the whole time of her imprisonment, she possessed in an eminent degree, great composure and cheerfulness. Daily were new victims of cruelty and injustice brought to the prison; scenes of horror greater than the imagination can picture, were continually presented before her eyes; books, however, afforded occupation to her ideas, and dissipated the painful thoughts which arose in her mind. Still, however, she was not summoned before the mock tribunal of justice. After remaining some months a prisoner in the Abbaye, during which time, she endeavoured to dispel the gloom of a prison, by writing memoirs of the events of the times, she was desired to step into an adjoining room, as a gentleman wished to give her some pleasing intelligence respecting her affairs. It is not difficult to conceive the delight she must have experienced, at being told she was at liberty to quit her dreary abode. A hackney coach was called, and she ordered it to drive immediately to her house. "Good morning to you, Lamarre," said she to the porter, in a cheerful accent, whose countenance was expressive of astonishment and joy; but scarcely had she ascended half a dozen of the stairs, when she observed two men who had followed her into the house. "Whom do you want?" she enquired, turning towards them. "We arrest you in the name of the law," they replied. Her feelings at that moment must have been such as no language can depicture. She hesitated a few moments, and descended without speaking a word. She quitted the abode which she entered with such pleasing emotions, and hastily walked across the court yard. "Whither are you going?" enquired the men, in a tone

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of authority. "To my landlord's," she replied, "with whom I must speak." The door was opened by the landlord's wife, whose countenance was expressive of the pleasure she felt at beholding her released. "Let me sit down and breathe (exclaimed the agitated Mad. Roland,) and do not rejoice at my being set at liberty, for it is a most cruel device; the moment I was released from the Abbaye prison, I was arrested, and ordered to St. Pelagie." The mildness of her demeanour, the composure with which she submitted to confinement in this second place of imprisonment, raised her up friends, and she received those little indulgencies which were calculated to soften the severity of her fate. The time however, at length arrived, when suspense was converted into certainty; the condemnation of the twenty-two deputies, she considered as a presage of her own fate. She then addressed a letter to Robespierre, appealing to him for justice, written with all that pathos, and strength of reasoning, for which she was justly famed. When summoned to appear before the tribunal, her air was undaunted, and her countenance serene; but the insulting questions which were put to her, excited the most painful emotions, and as she was conducted to the Conciergerie, she burst into tears. The fortitude for which she was so remarkable, however, soon returned to her, and during the week that elapsed between her condemnation and the execution of the sentence, she uttered no complaint. Her companion to the scaffold was a man of the name of La Marche, whom she endeavoured to inspire with a resolution similar to her own. Her dress was white; her long dark hair was flowing, and though past the prime of life, she still possessed

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many charms. When she arrived at the place of execution, she bowed before the statue of Liberty, and exclaimed, "O Liberty, how many crimes are committed in thy name!" Her husband did not long survive her. Madame Roland was mistress of several sciences; her penetration and her judgment never were excelled: she wrote several modern languages with critical accuracy, and her thoughts are allowed to have flown more rapid than her pen: in private and domestic life, she practised every virtue; her filial piety was exemplary; her conjugal affection most sincere; she scrupulously fulfilled the duties of a mother, and by all her acquaintance she was both loved and revered. Her works are published in four volumes, octavo.

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## ROPER.

Margaret Roper. In favour of the liberal cultivation of the minds of women, it may be observed, that, at no period of English history, does there appear to have been greater attention paid to the culture of the female mind, than during the age of Elizabeth; and at no time has there existed a greater number of amiable and respectable women. Even the domestic affections and appropriate virtues of the sex, modesty, prudence, and conjugal fidelity, far from being superseded by study and the liberal sciences, are, on the contrary, both strengthened and embellished. The habits of reflection and retirement which grow out of the exercise of the understanding, are equally favourable to virtue and the

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cultivation of the heart. While the mind, by seeking resources in itself, acquires a character of dignity and independence, a sentiment of grandeur and generosity is communicated to its affections and sympathies. Dissipation and frivolous pursuits, by enfeebling the understanding, have a tendency to harden and to narrow the heart. If the concentrated passions of stronger minds, and these examples among women are rare, have sometimes been productive of fatal effects, an impressive and affecting lesson, as in the sublimer devastations of nature, may be derived even from their failures.

But the being, restless in the pursuit of novelty, irritable, dependent, unstable, and vain, who lives only to be amused, becomes necessarily selfish and worthless, the contempt and burden of society, the reproach of one sex, and the scorn of the other. Among women distinguished for their virtues and acquirements in the sixteenth century, the three daughters of Sir Thomas More hold an elevated rank.

Margaret, the eldest daughter of Sir Thomas More, lord high chancellor of England, was born in London, in the year 1508. She received, in the fashion of the times, a learned education, while men of the first literary reputation were procured by her father for her preceptors. The following interesting and patriarchal description of the family of the chancellor, is given by Erasmus. "More," says he, in a letter to a friend, "has built, near London, on the banks of the Thames, (Chelsea,) a commodious house, where he converses affably with his family, consisting of his wife, his son, and daughter-in-law, his three daughters, and their husbands, with eleven grand-children. There is no man



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living so fond of his children, or who possesses a more excellent temper. You would call his house the academy of Plato. But I should do it an injury by such a comparison; it is rather a school of Christian goodness; in which piety, virtue, and the liberal sciences, are studied by every individual of the family. No wrangling, or intemperate language, is ever heard; no one is idle; the discipline of the household is courtesy and benevolence. Every one performs his duty with cheerfulness and alacrity, &c." What a charming picture, contrasted with modern seminaries of vanity and dissipation!

Margaret, the eldest daughter of this amiable family, was more particularly distinguished for her talents and genius. At a very early period she became mistress of the Greek and Latin languages, and also made considerable progress in astronomy, philosophy, physics, logic, rhetoric, music, and arithmetic.

In the twentieth year of her age, she married Mr. William Roper, and resided at Chelsea with her father, until he was taken into custody and confined in the Tower. Two sons and three daughters were the fruit of this marriage, whose education was superintended by their mother with the most assiduous care.

Mrs. Roper corresponded, and was personally acquainted with Erasmus, the restorer of learning, by whom she was styled *Britanniæ Decus*, and in whose estimation she held a high place.

At different periods, Erasmus corresponded with her sisters, Elizabeth and Cecilia; but Margaret, to whom he dedicated some hymns of Prudentius, appears to have been his favourite. Having in the early part of her life, applied herself to the languages, she now prosecuted,

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with no less assiduity, the study of philosophy, of the sciences, of physics, and of theology. The two latter branches of knowledge were more particularly recommended by her father.

Till this period, her life glided on serenely, a calm unruffled stream, in the acquisition of science, and in the bosom of her family. It became now agitated and perturbed, by the tragical fate of her beloved and invaluable father.

Sir Thomas, having offended the king, by giving his sentiments upon the impropriety of his being divorced from Catharine of Arragon, for the purpose of making Anne Boleyn queen, found it prudent to resign the important post of lord high chancellor, and retire to a private station of life.

The liberality of his disposition, and the generosity of his sentiments, had prevented him from amassing any portion of wealth, and, calling his children around him, he informed them they could no longer live in their usual style, yet he could not bear to resign their society, although it would be necessary to alter their mode of life. "I have," said that great man, addressing them in a tone of cheerfulness, "been brought up at Oxford; from thence I went to an inn of Chancery; from thence to Lincoln's inn, and in the king's court, from the lowest to the highest degree; yet, at the present time, I have a little more left me than a hundred pounds a year; but my council is, that we descend not to the lowest fare at once, but we will begin with Lincoln's inn diet, and, if we find ourselves not in a capacity to live thus the first year, we will conform to that of Oxford; and if our purses will not admit of that, we must go a begging toge-

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ther, with a bag and a wallet, hoping that some good people will give us their charity; and at every man's door we will sing a *salve regina*, whereby we shall keep company, and be merry together."

There is something so truly philosophical and amiable in this cheerful and resigned manner of meeting the vicissitudes of life, that it is impossible even to peruse an account of such conduct without emotions of pleasure and delight. Notwithstanding the wishes of this affectionate father, the happy society was soon afterwards dissolved; for upon Sir Thomas refusing to take the oath of supremacy, to the inexpressible grief of Mrs. Roper, he was sent to the tower. Being now deprived of the pleasure of conversing with his daughter and family, an intercourse was kept up between the daughter and father by correspondence, and in one of her letters she expresses her affection in the following words. —"What do you think, my most dear father, can comfort us in your absence? Surely the remembrance of your manner of life passed amongst us; your holy conversation, your wholesome counsels, your examples of virtue; of which there is hope, that they do not only persevere with you, but that they are by God's grace, much more increased." When orders were issued to prevent this exalted character from enjoying the happiness of writing to this beloved child with ink, he contrived to write to her with a coal.

It is related by Dr. Knight, in his life of Erasmus, that sentence having been passed on the chancellor, his daughter, as he was returning towards the tower, rushing through the populace and guards, threw herself upon his neck, and without speaking, in a stupor of despair,

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strained him closely in her arms. Even the guards at this affecting scene, melted into compassion, while the fortitude of the illustrious prisoner nearly yielded. "My dear Margaret," said he, "I submit with patience; grieve no longer for me; it is the will of God, and must be borne." Tenderly embracing her, he withdrew himself from her arms. He had not proceeded many paces, when she again rushed towards him; again in a paroxysm of sorrow more eloquent than words, threw herself on his bosom. Tears flowed down the venerable cheeks of Sir Thomas, while he gazed on her with tender earnestness; yet his heroic purpose continued unmoved. Having entreated her prayers for him, he bade her affectionately farewell, while every spectator dissolved in tender sympathy.

The cares of Margaret extended to the lifeless remains of her beloved parent: by her interest and exertions, his body was afterwards interred in the chapel of St. Peter's, *ad vincula*, within the precincts of the tower, but was afterwards removed to the chancel of the church at Chelsea. His head having remained fourteen days exposed upon London Bridge, in conformity to his sentence, was about to be cast into the Thames, when it was purchased by his daughter. Being, on this occasion, inhumanly summoned before the council, she firmly avowed and justified her conduct. This boldness did not escape the vengeance of the king; she was committed to prison; whence after a short restraint, and vain attempts to subdue her courage by menaces, she was liberated, and restored to her husband and family.

The remainder of her life was passed in domestic retirement, in the bosom of her family, and in the educa-

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tion of her children. She is described by the historian of Sir Thomas, as a woman of singular powers and endowments, and as chosen by her father, for her sagacity and prudence, as his friend and confidant.

She composed many Latin epistles, poems, and orations, which were dispersed among the learned of her acquaintance. She wrote, in reply to Quintilian, an oration, in defence of the rich man, whom he accuses of having poisoned, with certain venomous flowers in his garden, the poor man's bees. This performance is said to have rivalled in eloquence the production to which it was in answer. She also composed a treatise "*Of the Four Last Things,*" with so much justness of thought, and strong reasoning, as obliged her father to confess its superiority to a discourse in which he was himself employed on the same subject, and which it is supposed, on that account, he never concluded. The ecclesiastical history of Eusebius was translated by this lady from the Greek into Latin: this labour of learning was afterwards translated from the Latin into English by Mary the daughter of Margaret Roper, who inherited the talents of her mother.

This amiable and accomplished female survived her father only nine years: she had been a wife sixteen years, and died in 1544, in her thirty-sixth year. Of the abilities of this lady the strongest testimony has been given; she was unquestionably one of the most learned females of the sixteenth century, yet her fondness for literature never induced her to neglect any of the active duties of life; she was a dutiful and affectionate daughter, a fond and tender wife and mother, a gentle mistress, and a faithful friend; her charity was extensive,

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her piety was exemplary, and it is difficult to say whether she was most admired for the virtues of the heart, or the qualifications of the mind.

As an author, she is mentioned in terms of the highest approbation by some of the most learned men of that age; her sisters were no less famed for their literary knowledge.

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## ROWE.

ELIZABETH ROWE, not less admired for her judicious, pious, and useful compositions, than esteemed and loved by her cotemporaries, for the amiable qualities of her heart, was born at Ilchester, England, September 11th, 1674, and was the eldest daughter of Walter Singer, Esq., a gentleman of good family and of great worth and piety. At an early period of life she displayed symptoms of those abilities which shone with so much lustre as she advanced in years. From her parents she imbibed those devotional sentiments which breathe through all her works; her manners were as pure and spotless as her sentiments, and her taste was at once elegant and refined. At the age of twelve years she began writing poetry; she painted and drew in elegant style, and was a proficient on several instruments. She also read and had a critical knowledge of the French and Italian languages. In the year 1710, she was united to the Rev. Mr. Rowe, with whom she lived in great harmony and conjugal felicity for five years, when death put a period to his existence. The exquisite grief and affliction she felt for his loss, is beautifully and eloquently

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expressed in one of her poems, and several of her letters to her friends. Soon after this event, in compliance with the importunate wishes of a friend, she passed some months in London, where she composed the most celebrated of her works, entitled "Friendship in Death, or Letters from the Dead to the Living." The intention of this work is to impress the notion of the soul's immortality, without which all virtue and religion, with their temporal and eternal good consequences must fall to the ground. Three years afterwards, she published "Letters, Moral and Entertaining, in prose and verse." In the year 1736, she published "The History of Joseph," to which she afterwards added two books, which were published but a few weeks before her death. This grand event, to prepare for which she had made so much the business of her life, befel her according to her wishes, in her beloved recess. A few months before her decease, she was attacked with a distemper which threatened her life. This disorder found her mind not quite so serene and prepared to meet death, as she wished, yet, when by devout contemplations on the atonement and mediation of our Saviour she had fortified herself against that fear and diffidence which the most exalted piety is not always secure in that solemn hour, she experienced such divine satisfaction and transport, that she said with tears of joy, "She knew not that she had ever felt the like in all her life." She afterwards partially recovered and her friends flattered themselves with the hope that she still might live many years. On the 19th of February, 1737, she appeared unusually well, and retired to rest at an early hour, but a short time after she had been in her apartment, her servant was

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alarmed by hearing something heavy fall, and entering it with alarm and trepidation, found her beloved mistress in an apparent dying state! Medical aid was immediately called in, but all human assistance proved vain, and she expired about two o'clock in the following morning, without even uttering a sigh. In her room, on a table, were found several letters, addressed to her most intimate friends, with this affecting superscription, "Not to be delivered until after my death." These letters breathed those sentiments of piety and affection, that peculiarly marked every action of her life; in them she expressed a hope of enjoying eternal happiness through the mediation and intercession of Jesus Christ. Her person is thus described by a relative: "Her stature was moderate, her hair of a fine auburn; her eyes dark gray, rather inclinable to blue, full of sweetness and expression; her complexion naturally fair, and her countenance animated by a beautiful bloom. She spoke gracefully, and her voice was at once harmonious and sweet, suited to the language which flowed from her lips. The softness and benevolence of her aspect were beyond all description, it at once inspired veneration and love; and it was impossible to behold her without feeling regard and esteem."

Mrs. Rowe's wit, beauty, and merit, had from her youth conciliated to her much compliment and praise, and these from such judges of worth as might have given some tincture of vanity to her mind. Yet amidst all these temptations to pride, she retained all the humility of the meanest and most obscure person of the human race. She rarely mentioned any of her writings, even to her most intimate friends, nor ever discovered the



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least elation of mind at their great success, and the approbation they received from some of the finest writers of the age. The praises with which her works were honoured, only led her to ascribe the glory to the original of all perfection, on whose power she maintained a constant sense of her dependence, and with the most grateful piety owned her obligations to his goodness. "It is but for heaven," said she, "to give a turn to one of my nerves, and I should be an idiot." Her modesty was so great, that she was never known to say any thing that could tend to her own honour: "nor can I remember," says her historian, "during the long intimacy with which she favoured me, one expression of vanity, or sense of her own worth, that might in the least stain her humility. She never dictated to others nor arrogated any respect and deference to her own sentiments, but in conversing with persons of parts, and abilities far beneath her own, seemed to study to make the superiority of her genius easy to them by the most obliging goodness and condescension of behaviour. Nor were her affability and readiness of access to those of the lowest rank, less remarkable and exemplary. It was impossible for her to treat any one with insolence, or contempt. On the contrary, as she infinitely reverenced and lovedt rue goodness, I have been witness of the real and peculiar respect she paid to sincere piety, when great degrees of ignorance, and extremely mean circumstances, might have quite obscured it to less humble and generous minds."

She was perfectly untainted with the love of pleasure, which is so inimicable to religion and virtue. She was ignorant of every polite and fashionable game. Play,

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she believed at best, was but an art of losing time, and forgetting to think; but when she reflected on the fatal consequences that attend a fond attachment to cards and dice, she had even a horror of them. Her taste was too just to relish those insipid trifles called novels and romances, and which are not unfrequently worse than insipid, being filled with indecent images, which pollute the imagination, and shock every chaste mind.

Mrs. Rowe was exemplary for every relative duty. Filial piety was a remarkable part of her character. She loved the best of fathers as she ought, and repaid his uncommon care and tenderness by all just returns of duty and affection. She has often been heard to say, "That she could die, rather than do any thing to displease him."

As a wife, her esteem and affection appeared in all her conduct to Mr. Rowe, and by the most gentle and obliging manners, and the exercise of every social virtue, she confirmed the empire she had gained over his heart. She made it her duty to soften the anxieties, and heighten all the satisfactions of his life. Her capacity for superior things did not tempt her to neglect the less honourable cares which the laws of custom and decency impose on the female sex, in the connubial state, and much less was she led by a sense of her own merit, to assume any thing to herself inconsistent with that duty and submission which the precepts of Christian piety so expressly enjoin. As a mistress, she was gentle and kind, treating her servants with great condescension and goodness, and almost with the affability of a friend and equal.

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She was charitable and kind to the poor and distressed. She not only avoided all superfluous expenses in dress and luxury, but through an excess of benevolence, if there can be any excess in such a god-like disposition, to enlarge her abilities of doing good to her fellow creatures, she denied herself what might, in some sense, be called the necessaries of life.

This excellent woman practised prayer three times a day, as appears by this resolution taken from her manuscript. "At morning, at noon, and at night, I will praise thee, and pay my homage to the Supreme and Independent Being."

She had a high veneration and love for the Lord's day, which, abstaining from worldly affairs and pleasures, she wholly consecrated to the service of religion. No slight indisposition, nor severity of weather, prevented her constant attendance on public worship, at which her attention and reverent behaviour showed the utmost composure and elevation of soul. But her regard to the public worship of God, will best appear by the following passage, extracted from a volume of her devotions. "I solemnly," says she, "set apart one day in the week, if possible Sunday, for my retired devotions, to prepare myself for the noble employment of public worship; and then let all the powers of my soul be exercised in love and humble adoration. Let me make more sensible approaches to the propitious being whom unseen I love, and let him fill me with the ineffable delights his presence affords, and make me joyful in the house of prayer. Let me be abundantly satisfied with the fatness of his house, and drink of the rivers of his pleasure." She never neglected any opportunity of

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partaking of the holy communion, for which she had the highest affection and reverence; and the same volume affords the following passage of the devout and virtuous resolutions she made at such sacred seasons.

"With every sacrament let me remember my strength, and with the bread of life receive immortal vigour. Let me remember thy vows, O God! and, at my return to the world, let me commit my ways to thee. Let me be absolutely resigned to thy providence, nor once distrust thy goodness and fidelity. Let me be careful for nothing, but with prayer and supplication, make my wants known to thee. Let the most awful sense of thy presense dwell on my heart, and always keep me in a serious disposition. Let me be merciful and just in my actions, calm and regular in my thoughts; and O do thou set a watch on my mouth, and keep the door of my lips! let me speak evil of no man; let me advance the reputation of the virtuous, and never be silent in the praise of merit. Let my tongue speak the language of my heart, and be guided by exact truth and perfect sincerity. Let me open my hands wide to the wants of the poor, in full confidence that my heavenly father will supply mine, and that the high possessor of heaven and earth, will not fail to restore, in the hour of my distress, what I have parted with for his sake. O let thy grace be sufficient for me, and thy strength be manifest in weakness! Be present with me in the hour of temptation, and confirm the pious resolutions thou hast enabled me to perform."

Mrs. Rowe appeared to be peculiarly formed for the practice of sublime and ardent piety. It was the supreme pleasure of her life. She had an inexpressible



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love and veneration for the Holy Scriptures, and was assiduous in reading them, particularly the New Testament, the psalms, and those parts of the prophetical writings which relate to our blessed Saviour. For some time before her death, she scarce read any thing besides these sacred books, and practical treatises on religious subjects. She was also used to assist her improvement in holiness, and the Christian life, by frequent meditations on the blessedness of a future state, the perfections of God, particularly in his infinite goodness and mercy in the redemption of the world by Jesus Christ, and on other important articles of religion, which appeared best suited to promote devout and holy dispositions. Besides these her usual exercises of piety, she observed stated seasons of abstinence and extraordinary devotion.

Mrs. Rowe's writings give a faithful picture of her soul. Her profound humility, and supreme affection to God, her faith in his promises, and dependence on his providence, her zeal for his glory, and love to the holiness of his laws, appear in the strongest light in her works. But as it would too much swell this account, by transcribing her sentiments on these heads, we refer the reader to her works, particularly to the "Devout Exercises of her Heart."

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## RUSSELL.

RACHEL RUSSELL. This incomparable lady was born in England, about the year 1636.

It is well known, and is an event which can never be forgotten, that the husband of this lady, William lord Russell, was beheaded July 21, 1683.

By lord Russell she had three children, all of whom she educated, and who gave evident proofs, in maturer years, of the judicious and excellent management of their instructress.

Virtue, tenderness, piety, and an undeviating affection to her relations, were the prominent traits in her character. She possessed a mind equal to the sufferings she endured.

When lady Russell was called to the heart-rending, but, to a mind like hers, insupportable trial of her beloved lord, she acted with firmness and decision; and though it is generally allowed, from the manner in which lord Russell was taken up, that the court would have connived at his escape, no advice was given by her contrary to that conduct, which she considered consonant with his honour and his innocence. She attended him with the same unshaken firmness, till within a very few hours of his lamented sufferings. During the fortnight that elapsed, between his committment to the tower and his trial, she was actively employed in procuring information as to the charges which were likely to be brought against him, and in adopting every means of precaution. Such was her wonderful knowledge on this trying occasion, that it is stated in the report of the

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trial, that the chief-justice and attorney-general thought themselves vindicated from every suspicion of neglect, in not previously communicating the pannel of the jury to lord Russell, by endeavouring to prove that a list of the names had been given to his wife. Lord Russell, on being asked if he wished for a person to take notes for him, replied, "My wife is here to do it."

While making every human exertion to obtain a mitigation of the sentence; while every plan was being tried; while indefatigably offering to accompany him into exile, his heroic and lovely wife, never for one moment requested him to swerve from the strictest honour and integrity. On Friday evening, July 21, 1683, lady Russell presented her children to take leave of their excellent father; and lord Russell, in that last interview, speaking, said, "There was a signal providence of God in giving him such a wife, where there was birth, fortune, great understanding, great religion, and a great kindness to him." On the Sunday evening she returned herself, to receive the last parting blessing of her adoring husband, under which she supported herself with the same Christian spirit—the same pious fortitude—the same strength of mind—and with a firm reliance on a superior power, which, through her whole life, was manifested by her. She parted from him without shedding a tear, and retired, in silent, but expressive anguish, to her wretched and dreary home.

Lady Russell sustained the death of this justly beloved husband, with that submission to the will of heaven, which had marked every action of her life, and, by the faithful discharge of the duties of a mother, endeavoured to supply the loss her children had sustained. Her

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piety is allowed to have been equal to her resignation; her benevolence was extended towards all who were distressed; to the friends of her husband, she evinced her attachment to his memory, by treating them with every mark of affection and respect. The letters of lady Russell, which were written after the death of his lordship, have been remarked for the beauty of their sentiment, and the elegance of their style. The death of a beloved husband was not the only private sorrow she had to encounter, for her only son, who was created duke of Bedford, died of the small-pox in the very prime of life; her daughter, the dutchess of Rutland, also died in child-bed, at the time the dutchess of Devonshire, her other daughter, was confined.

A remarkable instance of lady Russell's fortitude was given upon this melancholy occasion; it was absolutely necessary that the dutchess of Devonshire should have no suspicion of her sister's death, and lady Russell was obliged, not only to conceal her affliction, but to appear cheerful whenever in her sight. After having seen the young and beautiful dutchess of Rutland placed in her coffin, she ordered her chair to Devonshire house. "How is my sister?" was the first interrogation. "My dear," replied her ladyship," I have just seen her out of bed;" and the dutchess satisfied with this answer, concluded her sister was recovering her health.

This amiable woman survived her husband upwards of forty years, and died September 29, 1723, at the advanced age of eighty-seven.

It is impossible to peruse the character of lady Russell without a mixture of admiration, sympathy, and delight; we admire her fortitude, participate in her misfor-

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tunes, and feel a pleasure in tracing the amiable turn of her mind. Women like her afford a pattern to posterity, of all those virtues that render their sex objects of esteem and desire; she dignified by her conduct, the rank she held in society, and future ages will be taught to venerate her name. Her letters have passed through several editions, and, in point of style, hold a high rank in British literature.

## SAPPHO.

SAPPHO, an eminent Greek poetess, was a native of Mitylene, in the isle of Lesbos. She flourished according to Suidas, in the forty-second Olympiad; according to Eusebius, in the forty-fourth Olympiad, about six hundred years before the Christian æra. She composed a great deal, although but few of her numerous productions have descended to posterity; yet these few justify the panegyrics which have been bestowed upon her. Her hymn to Venus was preserved by Dionysius of Halicarnassus, who inserted it in his works as an example of perfection. An ode was preserved by Longinus, besides two epigrams, and some other little fragments, which have been generally published in the editions of Anacreon. Her poetry was held in great and just esteem by the ancients. "In Greece," says Tanaquillus Faber, "no productions were esteemed more elegant, exquisite, and beautiful than those of Sappho." In honour of her memory, the Mytelenians stamped their coin with her image. The Romans afterwards erected a statue of por-

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phyry to her honour. Both ancients and moderns have vied with each other in enthusiastic admiration of her genius and talents. Critics, historians, and poets, have, in every age, united in her praise. Vossius affirms that none of the Greek poets excelled Sappho for the sweetness of her verse. She painted from nature and from genuine sensibility. She was the inventress of that kind of verse, which, from her name, is called Sapphic.

She wrote nine books of odes, besides elegies, epigrams, iambics, monodies, and other pieces, of which we have nothing remaining but those already cited.

Addison has given an elegant character of this poetess in the Spectator.

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## SCHURMAN.

Anna Maria Schurman, a most learned German lady, was born at Cologne, Nov. 5, 1607. Her parents were descended from noble protestant families. Anna Maria discovered from her early childhood extraordinary ingenuity. At six years of age, she cut with her scissors, without any pattern, a variety of curious figures in paper. When she had reached her eleventh year, she was mistress of embroidery, music, painting, sculpture, and engraving. Mr. Evelyn, in his "History of Chalcography," has observed, that "the very knowing A. M. Schurman is skilled in this art with innumerable others, even to a prodigy of her sex." Her hand writing, specimens of which have been preserved by the curious in their cabinets, was in all languages inimitably

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beautiful. Mr. Joby, in his journey to Munster, speaks of the beauty of her penmanship in Greek, Hebrew, Syriac, Arabic, and French, of which he had been an eye witness. He also mentions her skill in miniature painting; and in drawing, with the point of a diamond, portraits upon glass, besides many other accomplishments.

The powers of her understanding were not inferior to her skill in those arts; for at eleven, when her brothers were examined in Latin, she often whispered to them what they were to answer, though she was only a casual hearer of their lessons. Her father, observing her genius for literature, resolved to cultivate a capacity so uncommon: a foundation was thus laid for her future acquirements. Her proficiency in the Hebrew, Greek, and Latin languages, in which she wrote and spoke fluently, astonished the learned. She made great progress also in the oriental languages, the Arabic, Ethiopic, Chaldee, and Syriac: and of the living languages, she understood and spoke readily, the French, English, and Italian. She studied the sciences with equal success, geography, astronomy, and physics. But all these accomplishments yielded at last to divinity, and the study of the scriptures.

Her modesty, which was as great as her knowledge, would have kept her in obscurity, if Rivetus, Spanheim, and Vossius, had not made her merit known. To these may be added, Salmasius, Huygens, and Beverovicius, who, holding with her a literary correspondence, spread her fame through foreign countries. This procured her a correspondence with Balzac, Gassendi, Mersennus, Bochart, Conrart, and other eminent men: persons of the first rank paid her visits, and cardinal Richelieu also honour-

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ed her with marks of his esteem. She was afterwards visited by the celebrated William Penn, the founder of the state of Pennsylvania, at Wiewart, in Friesland, in 1677; and in the following year, she died at this place. She took for her device the words of St. Ignatius, "*Amor meus crucifixus est,*" i. e. "My love is crucified."

She wrote "De vitæ humanæ termino," 1639; "Dissertatio de ingenii muliebris ad doctrinam et meliores literas aptitudine," 1641. These two pieces, with letters in French, Latin, Greek, and Hebrew, to her learned correspondents, were printed in 1648, under the title of A. M. a Schurman Opuscula Hebræa, Græca, Latina, Gallica; prosaica et metrica;" enlarged in a second edition at Leyden, 1650.

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## SCUDERY.

Madeleine de Scudery, a French lady of great literary attainments, was born at Havre, in the year 1607. Educated with care under a sensible mother, she was distinguished while in her childhood for intellectual acuteness, for a lively imagination, and a just and delicate taste. In the endowments of her person, nature had been less liberal. By her wit, and the disadvantages of her figure, she obtained the name of Sappho, whose genius she emulated, with greater purity of manners. She came early to Paris, where her talents excited attention, and procured her admittance into the first literary circles. At the Hotel de Rambouillet, the centre of wit and knowledge, she was admitted a member, and



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soon celebrated as one of its brightest ornaments. Her fortune being limited, necessity first induced her to turn her thoughts to the press. Romances were the taste of the age, to which she gave a new and more refined turn. Sentiments of honour, of heroism, and of virtue, were substituted for dissolute scenes, and descriptions of intrigue; female manners were portrayed with delicacy and chasteness, and the passions refined from their grossness. Her books, which formed a new era in that species of writing, were bought with avidity, and read eagerly by persons of all ranks. To the name of Scudery, which her brother had already rendered celebrated, Madeleine added new lustre. The academy of Ricovrati, at Padua, complimented her with a place in their society, in which she succeeded the learned Helena Cornaro. Every other academy, in which women were admitted, became ambitious of enrolling her among their members; while her merit and reputation procured her from all ranks and orders of people, the most flattering testimonies of esteem and admiration. From the Bishop of Munster, she received, with a medal, a present of his works. Christina, queen of Sweden, Lewis XIVth, and Cardinal Mazarine, each settled a pension on her. At Paris, her house was the court of the muses, where all the talent and genius in the capitol assembled. She died in the year 1701, at the advanced age of ninety-four. Her works are numerous, and said to amount to eighty volumes; among which are, "Artamene, ou le Grand Cyrus," ten volumes; "Celanire, ou le Promenade de Versailles," five volumes; "Ibrahim, ou l'Illustre Bassu," six volumes; "Almahide, ou l'Esclave Reine,"

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eight volumes; "Celire," two volumes; "Conversations et Entretiens," ten volumes.

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## SEVIGNE.

Mary de Rabutin Sevigne, a celebrated French writer, was born February 5, 1626. While yet in her infancy, she was deprived of her father, who was killed July 22, 1627, at the descent of the English upon the Isle of Rhée, where he commanded a squadron of gentlemen volunteers. This loss was supplied to her by the cares and attention of an affectionate and sensible mother, and of her uncle, who superintended her education, and implanted in her mind the purest principles. She was early instructed in the Latin, Spanish, and Italian languages, and familiarized with the writings of the best authors. At eighteen, she married Henry marquis de Sevigné, who afterwards fell in a duel with the Chevalier d'Albret. Thus left a widow in the bloom of her youth, she determined against a second engagement, and devoted herself with exemplary attention to the education of her children. The Marchioness de Sevigné seems to have chosen that proper mode of education which inspired the breasts of her children both with love and esteem; she avoided that austerity which puts a check upon ingenuous confidence, and the severity of the parent was softened by the fondness of the friend. By uniting her daughter to the Count de Grignan, lieutenant of the king's forces and Governor of Provence, she flattered herself with the hope of not being separated from her, as the count was constantly

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near the person of the king; but the duke de Vendome having quitted Provence, the count was ordered to supply his place, and it is difficult to say, whether the daughter or the mother was most afflicted at being compelled to live apart. To this separation, however, the public are indebted for those charming letters, which it is impossible to peruse without sensations of delight: for the tenderest affection is displayed in the most elegant language, and the heart fondly dictates every line. Frequent were the visits which the marchioness made her beloved daughter; affection shortened distance, and diminished fatigue: the last journey she took was for the purpose of being present at the marriage of her grandson, and she was then near seventy years of age. During her stay in Provence, her daughter was seized with a dangerous malady. This amiable and attached parent could not be persuaded to leave her for a moment, but with unexampled perseverance, watched her day and night. The countess recovered, to the delight of her fond mother, whose constitution was not equal to the fatigue and anxiety she had endured: she was attacked by a slow nervous fever, which put a period to her life in fourteen days. She expired August 6, 1696, in her seventy-first year.

The enlightened mind and admirable talents of this amiable woman, proved insufficient to preserve her from the influence of superstition, and the contagion of the times. She appears to have exulted in the extirpation of protestanism in Provence by the power of her son-in-law.

She even speaks with levity of the sufferings of the Huguenots, *dragooned* into the bosom of *the true church.*

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If in a mind of high cultivation, superior refinement, and exquisite sensibility, such is the effect of fanaticism, who shall calculate its ravages, marked as they ever have been with desolation and blood? The best edition of her "Letters" was published by the Chevalier Perrin, in Paris, 1775, eight volumes, 12mo.

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## SEWARD.

Anna Seward, a poetess, who holds a high rank in the annals of British literature, was the daughter of the Rev. Thomas Seward, and was born at Litchfield in the year 1747. Her talents did not long escape his observation, and, under his instructions, she laid the foundation of a taste for poetry. Shakspeare, Milton, Pope, and Young, were her favourite authors, and a desire to imitate them, very early displayed itself. She attempted metrical versions of the psalms, and even exercised herself in original composition, before she was ten years of age. After a short intermission, at the request of her mother, she once more resumed her pen, and was encouraged by her literary friends, among whom she numbered Dr. Johnson, Dr. Darwin, Mr. Day, Mr. Hayley, the poet, and Mr. Edgeworth, to commit some of her essays and poems to the press, and the public received with great favour, the elegiac commemorations of André and of Cook. The former of these subjects was dictated by her personal friendship for the brave and unfortunate sufferer, and the latter was dictated by those feelings of admiration and gratitude, which, in common with the civilized



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world at large, she felt for the firm and benevolent character of the dauntless navigator, and for his tragical end. As her fame increased, she had also the pleasure of extending her acquaintance among those who were candidates for literary reputation, with whom she maintained, through life, a constant correspondence. In 1782, she published a poetical novel, entitled, "Louisa," which was favourably received, and passed rapidly through several editions. This was followed by a volume of original sonnets, which were intended to restore the strict rules of the legitimate sonnet, and most undoubtedly contain some beautiful examples of that species of composition. In 1804, the death of Dr. Darwin, who had encouraged the first notes of her lyre, and from whom, perhaps, it had borrowed some of its peculiar intonations, induced Miss Seward to give the public a biographical sketch of her early friend. It ought, however, to have been entitled, anecdotes of the early part of his life, and of the society at Litchfield, while it was his place of residence. In this publication, she laid her claim to the first fifty verses in the Botanic Garden, which she had written in compliment to Dr. Darwin, and which he had inserted in his poem without any acknowledgment. From this period, she did not undertake any extensive works, but continued to pour forth her poetical effusions upon such occasions as interested her feelings, or excited her imagination. These efforts were, however, unequal to those of her earlier muse. Age was now approaching with its usual attendants, declining health, and the loss of friends, summoned from the stage before her. Yet her interest in literature and poetry continued unabated, and she continued an unre-

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laxed correspondence, not only with her former friends, but with those later candidates for poetical distinction, whose exertions she approved of. Among these, she distinguished with her highest regard, Mr. Robert Southey, the present Poet Laureate of Great Britain. For a year or two preceding 1807, she set about arranging and preparing for the press, her poetical works and correspondence, which, after her death, was published by Sir Walter Scott, in nine volumes, octavo. She died on the 25th March, 1809.

## SHERIDAN.

Frances Sheridan, whose maiden name was Chamberlaine, was born in Ireland of respectable parents, in the year 1724. She first distinguished herself by a small pamphlet published relative to a dispute between the proprietors of the Dublin theatre. Struck with the superior powers of her mind, Mr. Sheridan solicited her hand in marriage, which he obtained. It is said her amiable disposition was equal to the brilliancy of her understanding. In private life, she was beloved, esteemed, and admired, for she possessed all those qualifications which engage the affections, and excite a mixture of admiration and delight. Her admirable domestic tale of Sydney Biddulph, is well known, and justly esteemed by the public. She was also the author of a small romance, entitled, "Nourjahad," which possesses considerable merit. She likewise wrote two comedies, "The Discovery," and "The Dupe;" the latter published in 1765. After lingering some years in ill health, she died at Blois, in the south of France, where she went for her health, in the year 1767.

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## SMITH.

Charlotte Smith, a celebrated female writer, was the daughter of Nicholas Turner, Esq., a gentleman of Sussex, England, and was born about the year 1749. At Bignor Park, the seat of her father, she passed her earliest years, amidst scenery which had nursed the fancies of Otway and Collins, and where every charm of nature seems to have left the most lively and distinct impression on her mind. From her twelfth to her fifteenth year, she resided in London, where she was introduced into various society. In her sixteenth year she married a Mr. Smith. In a few years afterwards, an unexpected transition took place in his affairs, and she had the misery of experiencing all those mortifications which are attached to an involvement in debt.

It was during this period of her husband's imprisonment, which Mrs. Smith unrepiningly shared with him, that she first devoted her thoughts to literature, and flattered herself with the hope of obtaining a temporary support for her children through the medium of the press. Those beautiful little poems which have immortalized her name, were written without an idea of their ever appearing in print, but merely to amuse a mind that seemed to be anticipating the cruel stroke of adversity which it was soon destined to sustain.

The following sonnet to her children, taken from the collection printed in 1784, composed long before she was assailed by misfortune, proves that she apprehended that the brilliant prospects which surrounded them, would soon be overcast; the sensations of a mo-

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ther are so affectingly described, that it is impossibe to resist the desire of extracting it from her works.

"Sighing, I see yon little group at play,
By sorrow yet untouched, unhurt by care;
While free and sportive they enjoy to-day,
Content and careless of to-morrow's fare!

O happy age! when hope's unclouded ray,
Lights their green path and prompts their simple mirth,
Ere yet they feel the thorns that lurking lay,
To wound the wretched pilgrims of the earth.

Making them rue the hour that gave them birth,
And threw them on a world so full of pain,
Where prosperous folly treads on patient worth,
And, deaf to pride, misfortune pleads in vain!
Ah! for their future fate, how many fears
Oppress my heart, and fill my eyes with tears!"

After having, for seven months, experienced all the miserable scènes of a prison, the creditors, by her exertions principally, liberated her husband; they then directed their course to her brother's house in Sussex. "After the scenes I had witnessed, and the apprehensions I had suffered," says this unfortunate female, "how deliciously soothing to my wearied spirits was the soft pure air of the summer's morning, breathing over the dewy grass, as we passed over the Surrey heaths! My native hills at length burst upon my view! I beheld, once more the fields where I had passed my happiest days, and amidst the perfumed turf with which one of

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those fields was strewn, perceived with delight the beloved group from whom I had been so long divided, and for whose fate my affections were ever anxious; the transports of this meeting was too much for my exhausted spirits; yet after all my sufferings, I began to hope I might taste content, or experience, at least, a respite from calamity." Vain was the hope, illusive the expectation, her trials and disappointments were far from complete; the supposed friends of her husband became his persecutors, and he was compelled to fly from his native land! They passed a dreary winter in upper Normandy, and the next year Mrs. Smith returned, and so far succeeded with the creditors, as to enable her husband to return to England; and soon after, they removed to Sussex.

It now became necessary to exert her faculties again as a means of support; and she translated a little novel of Abbé Prevost; and made a selection of extraordinary stories from "Les Causes Celebres" of the French, which she entitled "The Romance of Real Life." Soon after this, she was once more left to herself by a second flight of her husband abroad; and she removed with her children to a small cottage in another part of Sussex, whence she published a new edition of her sonnets, with many additions, which afforded her a temporary relief. In this retirement, stimulated by necessity, she ventured to try her powers of original composition in a novel, called "Emmeline, or the Orphan of the Castle," 1788. "This," says her biographer, "displayed such a simple energy of language, such an accurate and lively delineation of character, such a purity of sentiment, and such exquisite scenery of a picturesque and rich, yet

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most unaffected imagination, as gave it a hold upon all readers of true taste, of a new and captivating kind." The success of this novel encouraged her to produce others for some successive years. "With equal felicity, with an imagination still unexhausted, and a command of language, and a variety of character, which have not yet received their due commendation." "Ethelinde," appeared in 1789; "Celestina," in 1791; "Desmond," in 1792; and the "Old Manor House," in 1793. To these succeeded "The Wanderings of Warwick;" "The Banished Man;" "Montalbert;" "Marchmont;" "The Young Philosopher," and the "Solitary Wanderer," making in all, thirty-eight volumes. Besides these, Mrs. Smith wrote several beautiful little volumes for young persons, entitled, "Rural Walks;" "Rambles Farther;" "Minor Morals;" "Conversations;" and a poem in blank verse, called "The Emigrant," in addition to a second volume of Sonnets. During this long period of constant literary exertion, which alone seemed sufficient to have occupied all her time, she had both family griefs and family business of the most perplexing and overwhelming nature to contend with. Her husband died, it is said, in legal confinement, in March, 1806; and on October 28th following, Mrs. Smith died at Telford, near Farnham, in Surrey, after a lingering and painful illness, which she bore with Christian resignation. The year following her death, an additional volume of her poetry was published under the title of "Beachy Head, and other Poems."

It has been remarked, by her kind eulogist, that of her poetry it is not easy to speak in terms too high. "There is so much unaffected elegance; so much pa-

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thos and harmony in it; the images are so soothing, and so delightful; and the sentiments so touching, so consonant to the best movements of the heart, that no reader of pure taste can grow weary of perusing them."

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## SMITH.

Elizabeth Smith, was born in December, 1776, in the county of Durham, England, where her parents then lived in affluence. She was remarkable, in her early years, for a love of knowledge, for regularity and reflection. During her youth, she did not seem to have enjoyed any peculiar advantages, except in the instruction of her mother, who appears, from some of her letters, to have possessed an elegant and cultivated understanding. In 1785, her father removed to Piercefield, a celebrated and romantic seat on the Wye, and in the summer of 1789, she became acquainted with Mrs. H. Bowdler, by whom she was introduced to another lady, to whom most of her printed letters were addressed. In 1793, a bank in which Mr. Smith was engaged, failed; and this unexpected stroke at once reduced Elizabeth and her family from affluence, to very narrow circumstances. She lost her books, her instruments, and the command of all those elegant comforts and conveniences which are generally found so necessary to the formation of female character. From that time, till the summer of 1801, Miss Smith had no certain home. Some part of that period she passed with Mrs. H. Bowdler, at Bath; several years were spent in Ireland, where Mr. Smith was quartered, amidst the inconveniences and distractions of military cantonments;

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and the rest at the houses of friends, or in a hired house on the banks of the Ulswater. During these years, and under such disadvantages, she acquired that variety and depth of erudition, which justly rendered her an object of admiration to all who knew her. After the year 1801, she principally resided at a small farm and mansion seated among the lakes, where, in the summer of 1805, she caught a cold, which, though at first it seemed trifling, terminated her life on the 7th of August, 1806. She was, at the time of her death, not quite thirty years of age. Of the force of Miss Smith's genius, and the variety of her attainments, a judgment may be formed by the contents of a letter from Mrs. H. Bowdler to Dr. Mumssen. "The lovely young creature, on whose account I first applied to you, had been for above a year gradually declining, and on the 7th of August, she resigned her spirit to God who gave it. Her character was so extraordinary, and she was so very dear to me, that I hope you will forgive me dwelling a little longer on my irreparable loss. Her person and manners were extremely pleasing, with a pensive softness of countenance that indicated deep reflection; but her extreme timidity concealed the most extraordinary talents, that ever fell under my observation. With scarcely any assistance, she taught herself the French, Italian, Spanish, German, Latin, Greek, and Hebrew languages. She had no inconsiderable knowledge of Arabic and Persic. She was well acquainted with geometry, algebra, and other branches of the mathematics. She was a very fine musician. She drew landscapes from nature extremely well, and was a mistress of perspective. She showed an early taste for poetry, of which some specimens remain;



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but I believe she destroyed most of the effusions of her youthful muse, when an acquaintance with your great poet, and still more when the sublime compositions of your Hebrew bards, gave a different turn to her thoughts. With all these acquirements she was perfectly feminine in her disposition; elegant, modest, gentle, and affectionate. Nothing was neglected which a woman ought to know, nor was any duty which her situation in life required her to perform."

Amid such pursuits and enjoyments, it is not to be wondered at, that Miss Smith felt little regret for the loss of affluence. She had resigned only that which thousands enjoyed in common with herself, which, though it may shelter from sorrows, can never confer happiness; but she retained her best riches, those faculties and feelings which are the true fountains of enjoyment, and which Providence had bestowed upon her with a liberal hand. Poverty neither dimmed her intellect, nor chilled her heart; and while her mind was occupied with new enquiries after knowledge, her affections were cherished and satisfied with the friendship of those she loved. She was greatly indebted for her resources, in the reverse of fortune, to her early habits of reading and reflection. These fortified her mind, and enabled her, with religion for her instructress, to form a just estimate of the things which really minister to happiness. These secured to her friends whose conversation delighted and improved her; whose approbation animated her ardour; whose experience directed her pursuits; and whose tenderness excited, without fear of excess, the most delightful sentiments of human nature. These furnished, through succeeding years, the

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means of constant occupation; not constrained by necessity, or by a dread of vacancy and restlessness; not limited to a single pursuit, which becomes wearisome from its continued recurrence, and narrows the understanding, even while it quickens the faculties; but always new, always useful; equally fitted for society and solitude, sickness and health, prosperity and misfortune. The following extract bears date January 1st, 1798, when Miss Smith had arrived at one and twenty.

"Being now arrived at what is called years of discretion, and looking back on my past life with shame and confusion, when I recollect the many advantages I have had, and the bad use I have made of them; the hours I have squandered, and the opportunities of improvement I have neglected; when I imagine what with those advantages I ought to be, and find myself what I am; I am resolved to endeavour to be more careful for the future, if the future be granted me; to try to make amends for past negligence, by employing every moment I can command to some good purpose; to endeavour to acquire all the little knowledge that human nature is capable of on earth, but to let the word of God be my chief study, and all others subservient to it; to model myself as far as I am able, according to the gospel of Christ; to be content while my trial lasts, and when it is finished to rejoice, trusting in the merits of my Redeemer. I have written these resolutions to stand as a witness against me, in case I should be inclined to forget them, and to return to my former indolence and thoughtlessness, because I have found the inutility of mental determinations. May God grant me strength to keep them!" Among her reflections, there are many

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which breathe strongly of a spirit of humility, dependance and devotion. In almost all of them we see a mind deeply impressed with the value of religion, and vanity of worldly things. The following extract is made as peculiarly striking.

"The christian life may be compared to a magnificent column, whose summit always points to heaven. The innocent, and therefore *real*, pleasures of this world are the ornaments on the pedestal; very beautiful, and highly to be enjoyed when the eye is near, but which should not too long or too frequently detain us from that just distance, where we can contemplate the whole column, and where the ornaments on its base disappear."

Although Miss Smith shone pre-eminently as a literary character, yet she appeared most brilliant and endearing when viewed through her exalted piety, and sincere religion. It was this that raised her above the world, and taught her, at sixteen years of age, to resign its riches and its privileges almost without regret, and to support with dignity a very unexpected change of situation. Her goodness was of a very genuine kind. Her religion was watered by the dews and rains of heaven. It taught her seriousness and humility, kindness, resignation, and contentment. It sustained her through the trials of life, and cheered her dying hours!

## STAEL.

Anne Louise Germain de Stael. This justly celebrated and admired female, so eminent in the annals of French literature, was born at Paris in the year 1766, and displaying what might well be called precocity of

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talent, was educated under the immediate inspection of her parents. When a child, she was remarkable for great cheerfulness, vivacity, and frankness. She was a writer long before she had attained the age of fifteen; and when she had arrived at this age, she made extracts from Montesquieu's Spirit of Laws, with remarks. From this period, until her marriage, which took place in her twentieth year, she composed several tragedies and three novels. But her most finished work, appeared soon after her marriage, under the title of "Letters on the writings and character of J. J. Rousseau." In these are deposited the germs of all the opinions that she afterwards developed. Amid all the enthusiasm which Rousseau inspires her, she preserves the independence of her mind, scatters her own thoughts with profusion, and does it with the gracefulness, the slight embarrassment of a young woman, who feels rather afraid of displaying too much vigour. It is in these fragments of ardent sensibility, and particularly in her bursts of admiration and love for her father, that she has poured out her whole heart. In 1796, she published an essay on the "Influence of the Passions on Individual and National Happiness:" and in four years afterwards it was followed by an essay on "Literature, considered in its connexion with Social Institutions." It is apparent that, during the interval of that period, the current of her thoughts underwent a change, although her opinions remained the same. Her ideas were matured by reflection, a course of study alleviated the pressure of her misfortunes, and her mind resumed its elasticity. Already her life becomes all futurity; and as the present does not answer her wishes, she steers with full sails



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towards a distant glory; her necessity of hope is diffused over the world at large. She believes that the human mind enriches itself with the wealth of ages. According to her, generations succeed not each other in vain, and a better order of things is gradually advancing, the principal features of which the prophetic eye of genius can distinguish. The state of commotion and anarchy ceases to appear to her a useless evil, when she considers it as a crisis, that must lead to a happier condition; and more especially when she attributes it to the inevitable resistance, which principles long misunderstood, or laid aside among speculative truths, experience, when we come to apply them to real life. But it is necessary that an examination of the past should justify this favourable augury. It must be proved that the advance of knowledge has been real, that it has been constant in spite of vicissitudes, and that we can trace the law of the moral improvement of the human race through the obscurity of time. This is what is undertaken by Madame de Stael, and in the execution of which she has displayed a vastness of intellect.

It was towards the end of 1803, after having published, "Delphine," exiled by Bonaparte, she made her tour into Germany. Here she was received with transport by men of genius, and applauded for her talents. From thence she passed into Italy, where she was also received with the attention due to her rank and splendid acquirements; and on her return to Vienna in 1807, she published "Corinna," the master-piece of all her writings.

During her stay in this capital, she completed and prepared for the press, her great work on the morals,

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literature, and philosophy of "Germany;" which, in point of excellence, ranks as high as the preceding, and is perhaps more extraordinary, as the performance of a woman. In 1812, she published a work against "Suicide;" and on her return to France, after an exile of ten years, she revised and prepared for the press her immortal work, entitled "Considerations on the French Revolution," which she published in 1816. From this period until her death, she was engaged in revising the work which has since appeared under the title of "Ten Years' Exile."

In closing this sketch of her life, we must remark, that Madame de Stael was in all the relations of domestic and social life an agreeable companion—a dutiful and devoted daughter, a warm and constant friend, and an affectionate mother. In her manners she had a simplicity and even a carelessness that made every one feel at ease in her company; and in conversation, she was eloquent and brilliant.

In her last illness, her character remained unaltered. To the last moment she was tender, confiding as an infant, and resigned to her fate. She was seen constantly exerting the virtues for which she was distinguished; and on those days when she suffered most pain, she was employed in acts of charity. She preserved so much tranquillity as to wish to dictate to Mr. Schlegel the description of what she felt. Her confidence in the goodness and mercy of God, was strong and unshaken; one day, rousing from a state of reverie, she said: "I think I know what the transition from life to death is; and I am sure, that the goodness of God softens it to us. Our ideas become confused, and the pain is not very acute."

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Her confidence was not disappointed; the profoundest tranquillity presided over her last moments. Long before she expired, the grand struggle had ended, and her soul departed gently. She died July 15th, 1817.

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## TALBOT.

Catherine Talbot, the intimate friend and companion of the learned Elizabeth Carter, was born in England on the fifteenth of May, 1720. At a very early age, she was taken into the family of Dr. Secker, afterwards archbishop of Canterbury, where she enjoyed many advantages in acquiring useful knowledge. These opportunities were duly appreciated and improved by her, and she soon became mistress of music, drawing, and astronomy, also the French, German, and Italian languages. At what age she began to compose does not appear; but great as her talents and brilliant as her accomplishments were, she was still more remarkable for her piety. It was the spring of all her actions, as its reward was the object of all her hopes. Her life, however, affords but little scope for narrative—it passed on in a smooth equable tenor. This was a blessing of which her pious mind was deeply sensible: she was always thankful for days not marked by calamity, nor blackened by the horrors of guilt. On the death of her guardian and learned friend, bishop Secker, who bequeathed her four hundred pounds a year, she removed from Lambeth place to a house in Grosvenor Street, London, where she survived his death but a short time. Her dissolution took place on the ninth day of January, 1770, in the forty-ninth year

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of her age. Her works consist of "Reflections on the Seven Days of the Week;" "Essays on Various Subjects;" "Letters to a Friend on a Future State;" "Dialogues;" "Prose Pastorals;" "Imitations of Ossian," &c.

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## TIGHE.

MARY TIGHE, a lady of superior mind and acquirements, was born in Dublin, in the year 1774. She was the daughter of the Rev. William Blashford, who died while she was an infant. In early life she mixed with the gay world, but an extreme sensibility, joined to a great delicacy of sentiment, soon decided her preference for retirement, where, happy in her choice of a partner, and devoted to her relatives and friends, hope pointed exultingly to happiness, but sickness and death made their inroad in the choice circle; the loss of relatives, joined with other causes, undermined her health, and after a painful struggle of six years, she departed this life with christian resignation and confiding hope at Woodstock, in the county of Kilkennny, on the 24th March, 1810, in the thirty-seventh year of her age. Her beautiful poem of "Psyche," will long remain a monument of her classical taste and acquirements, while her minor poems will not be forgotten, whilst piety, delicacy, and the most touching pathos have power to charm.

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## TRIMMER.

Sarah Trimmer, a very ingenious lady, and a zealous promoter of religious education, was born at Ipswich, England, January 6, 1741. From her father, who was a man of great piety, she imbibed the purest sentiments of religion, and, at an early period of life, acquired the knowledge of the fundamental principles of Christianity. In her own town, she received a polished education. At the age of fourteen she removed to London, where she afterwards passed her time in the society of people more advanced in life, and was especially favoured with the particular notice of Dr. Johnson, Dr. Gregory Sharp, Mr. Gainsborough, and others of literary notoriety. She spent much time in reading; at once gratifying her thirst after knowledge, and acquiring important and useful information. In the year 1759, her father removed to Kew, where she became acquainted with Mr. Trimmer; and at the age of twenty-one, she was united to him with the approbation of the friends on both sides. From the time of her marriage till she became an author, she was almost constantly occupied with domestic duties; devoting herself to the nursing and educating of her children. Having experienced the greatest success in her plan of educating her own family, she naturally wished to extend that blessing to others, and this, probably, first induced her to become an author. She cultivated a habit of early rising, which she found useful in various ways. Devotional exercises employed the first part of her time thus well redeemed. In her meditations, at a time when

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she was writing on sacred subjects, she thus expresses herself: "O divine Saviour! it is not my wish to waste those hours in sleep, which ought to be passed in watchfulness and prayer. It is my highest pleasure to rise early to pursue my delightful work; at midnight I would rise to praise my God and Saviour." Humility was one of the leading features in her character, and it was apparent both in her countenance and conversation.

Of her love and veneration for the Bible, no one can doubt, who is at all acquainted with her writings. On this subject she thus writes in her meditations: "What an inestimable treasure is thy gospel! O Divine Saviour, what would have become of all mankind without thee? How much would all the troubles of life have been increased to me, but for the knowledge of thy Gospel! Lord, it is, in my estimation, the pearl of great value. I have sought for it as for hidden treasure; and under the guidance of divine grace, I have happily found it. I would not part with it for all that this world and a thousand such worlds can give," &c. The failings of her fellow creatures were always covered with a mantle of charity. Her greatest solicitude was, that all mankind might be made partakers of salvation, and the name of God be praised, from the rising to the setting sun.

The manners of this excellent woman accorded with the simplicity of her character, and were at once mild and gentle, modest and unassuming. There was a dignity in her deportment, arising rather from her real worth than from any consciousness of it in herself; and it was almost impossible to avoid treating her with the respect she deserved; yet those who approached

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with most veneration, were, upon further acquaintance, equally bound to her by the ties of affection and regard. On the 15th of December, 1810, Mrs. Trimmer having nearly attained, what, in the language of the Psalmist, is called the age of man, was gently summoned to brighter regions, with scarcely an hour's previous illness, and without any symptoms that could alarm the family. As she was sitting in her study, in the chair in which she was accustomed to write, she bowed her head upon her bosom, and yielded her spirit into the hands of her Creator and Redeemer. Her children, who had occasionally seen her take repose in this way, could scarcely persuade themselves that she was not sunk in sleep; and it was not till after some time, that they could be made to believe that it was the sleep of death.

Her publications amount to about twenty-two, many of which consist of several volumes. In the writings of this eminently pious and virtuous woman, religion and morality are so happily blended, that it seems impossible to practise the one, without finding the other animate the heart; for they appear to be as intimately connected as a cause is with an effect. Her works appear not only adapted to the capacities of youth, but many of them are calculated to produce the most beneficial effects upon mankind. They are particularly adapted to the lower classes of society. With ardency of zeal, and strength of persuasion, she has endeavoured to convince them that virtue alone constitutes happiness in this life, and that poverty can only be considered as an evil, when it is united with depravity of mind.

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## WAKEFIELD.

PRISCILLA WAKEFIELD. This lady ranks high in the present list of literary characters, and is well known for her useful and ingenious works which she has written for the instruction of youth. She has published "Juvenile Improvement;" "Leisure Hours," two volumes; "An Introduction to Botany;" "Mental Improvement," three volumes; "Reflexions on the Present Condition of the Female Sex, with Hints for its Improvement;" "The Juvenile Traveller;" "A Familiar Tour through the British Empire;" "Domestic Recreation;" "Excursions in North America;" "Sketches of Human Manners;" "Variety;" "Perambulations in London;" "Instinct Displayed;" "The Traveller in Africa and Asia;" "An Introduction to the Knowledge of Insects," &c.

Mrs. Wakefield is said to be the original promoter of banks for the savings of the poor, which are now become so general.

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## WEST.

JANE WEST, a lady who ranks high as an amusing and moral writer, is the wife of a farmer in Northamptonshire, England, and is said to have received but a scanty education, which she has improved by a close application to study. She has published "Miscellaneous Poems;" "A Gossip Story;" "A Novel," two volumes; "A Tale of the Times," three volumes; "Poems and Plays," four volumes; "The Advantage of Education," two volumes; "Letters to a Young Man," three vo-



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lumes; "Letters to a Young Lady," two volumes; "The Infidel Father," a novel, three volumes; "The Refusal," a novel, three volumes; and "Scriptural Essays, adapted to the Holidays of the Church of England," two volumes, &c.

## WILLIAMS.

HELEN MARIA WILLIAMS, a lady possessed of superior talents as a writer, was born about the year 1762, and resided many years at Berwick, but came to London when about eighteen years of age, and was introduced to the world as a writer by the late Dr. Kippis. Amidst the various publications of this celebrated female, her travels through Switzerland have been the most generally admired; her mode of narration gives a charm and interest to description, which excites in the mind of the reader a considerable degree of pleasure and applause. Her diction is lofty and animated, like the romantic and diversified country she traverses; she is often as bold and abrupt as the precipices over which she travels; and her composition wears, in many places, the aspect more of a masculine, than a feminine composition. About the year 1788, she visited France, and the reception which she met with, induced her to settle there, where she has ever since remained. Previous to this event, however, she published "A Collection of Miscellaneous Poems," in two volumes; "Poems on the Slave Trade;" and "Julia," a novel, in two volumes. In 1790, she published "Letters written in France," of which a second part, in two volumes, came out in 1792. These spirited and elegantly written volumes tended to render

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the revolution popular in England, and recommended her to the Brisotines; so that, during the re-action of parties, she was in great danger, and was actually confined in the Temple; but, on the fall of Robespierre, she was released. After her liberation she resumed her literary labours, the first fruits of which were "Letters, containing a sketch of the Politics of France," four volumes; and a translation of "Paul and Virginia." These were followed by "Sketches of the State of Manners and Opinions in the French Republic;" and a translation of the "Political and Confidential Correspondence of Louis 16th, with Observations," three volumes. During the treaty of Amiens, she made her peace with the English government, and during the subsequent war, became an object of suspicion to the French police, by whom her papers were searched. In 1814, she translated the first volumes of "The personal Travels of M. de Humboldt," which she completed in 1821. Her latest works are "A Narrative of Events in France in 1815;" "On the late Persecutions of the Protestants in the south of France;" "The Leper of the city of Aoste," and "Letters on the events which have passed in France since the Restoration of the Bourbons," &c. For some years she wrote the French departments in the New Annual Register, and that article, like all her writings, was distinguished by extraordinary eloquence.

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